

Together®

FOR METHODIST FAMILIES / NOVEMBER 1965

In this issue:

Thanksgiving for the Homeless
Salvation Army: Fools for Christ
10 Commandments in Sculpture
Unrest on the Campus





How not to be taken for granted...bake sticky buns from scratch

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BUTTERSCOTCH BUNS

$\frac{3}{4}$ cup milk $\frac{1}{2}$ cup sugar 2 teaspoons salt
 $\frac{1}{2}$ cup (1 stick) Fleischmann's Margarine
 2 packages Fleischmann's Active Dry Yeast
 $\frac{1}{2}$ cup warm water (105°-115°F.)
 1 egg 4 cups unsifted flour

BUTTERSCOTCH TOPPING

$\frac{1}{4}$ cup light corn syrup 1 tablespoon water
 2 tablespoons Fleischmann's Margarine
 1 cup (6-ounce package) butterscotch bits
 $\frac{1}{2}$ cup chopped Planters Pecans

BROWN SUGAR 'N RAISIN FILLING

melted Fleischmann's Margarine
 $\frac{1}{2}$ cup firmly packed dark brown sugar
 $\frac{1}{4}$ cup raisins

STEP 1—Scald milk; stir in sugar, salt and $\frac{1}{2}$ cup Fleischmann's Margarine. Cool to lukewarm. Dissolve Fleischmann's Yeast in warm water in a large warm bowl. Stir in lukewarm milk mixture, egg and half the flour. Beat until smooth. Stir in the rest of the flour to make a stiff batter. Cover bowl tightly with aluminum foil. Refrigerate dough for at least two hours (or up to three days).

STEP 2—When ready to shape the dough, prepare Butterscotch Topping. In pan combine corn syrup, water, 2 tablespoons Fleischmann's Margarine and bring to a boil over medium heat, stirring constantly. Remove from heat; stir in butterscotch

bits until melted. Spread mixture over 2 ungreased 8 x 8 x 2-inch pans; sprinkle with chopped Planters Pecans.

STEP 3—Divide dough in half. Roll each half into a 9 x 12-inch rectangle. Brush each rectangle with melted margarine; sprinkle with half the brown sugar and raisins. Roll each up tightly from 9" side as for jelly roll. Seal edges.

STEP 4—Cut each roll into nine 1-inch slices; place, cut side up, over butterscotch mixture in pans. Cover; let rise in warm draft-free place until doubled, about 1 hour. Bake at 350 F. 30 to 35 minutes, or until done. Makes 18.



Is thy heart right, as my heart is
with thine? Dost thou love and serve
God? It is enough, I give thee
the right hand of fellowship.
—John Wesley (1703-1791)

Together

For Methodist Families / November 1965



Clark B. Fitz-Gerald

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AFTER-HOUR JOTTINGS . . . It was painfully evident from the first that the two men did not know what they were doing. The clerk brought out different bolts of material—cotton, velvet, and wool—while other customers in the exclusive shop looked on with hushed interest.

"We'll take about a quarter yard of the lilac," said one of the men, "and a half yard of the blue. We'll need some green, about a yard of the yellow green, and some burlap."

It was a high-class store, and it did not have any burlap. They'd have to get that somewhere else.

"What are you going to do with all these short pieces?" the clerk asked.

"We're going to take pictures of them," said one of the men.

"Do you want some needles and thread?"

"No."

These mysterious goings-on took place in a Chicago shopping center one hot afternoon last fall. The plot thickened when a woman boarded a New York-

(Continued on page 2)

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JOTTINGS/ (Continued from page 1)

bound jet a week later. Securely packed in her handbag were the assorted lengths and colors of cloth—cotton, velvet, bur-lap, and wool.

The woman alighted in New York and met her husband, who had flown in from Rhode Island, at the baggage counter.

"Did you bring the material?" he asked.

"Everything," she said.

Next morning, the husband took a cab to the Columbia Broadcasting System building on West 57th Street, and announced:

"I came for the *Ten Commandments*."

Returning to the hotel room, he moved furniture around, turned on some blazing bright lights, and set up a camera on a tripod.

"Let's see," he said to his wife, "We'll want the tomato-red velvet piece for 'You Shall Not Kill,' and blue for 'You Shall Not Steal.'"

Just about then, an alarm went off in the hotel. Sirens wailed. Police cars and fire engines roared to a stop in the street below. The photographer ran to the door and looked down the hall. He didn't see anything.

"Whatever it is, it isn't on our floor," he said, returning to his camera. "By the way, would you hand me that piece of burlap?"

That's how the *Ten Commandments* got their colorful backgrounds on pages 55-60 this month. No matter what the customers thought back in the shop in Chicago, **Robert C. Goss**, staff artist, knew what he was doing, as did Associate Editor **George P. Miller**, who took the pictures with the help of his wife, Judy.

"Almost anyone would think of red—tomato red or blood red—to background 'You Shall Not Kill,'" says Mr. Goss. "Some of the others have more subtle reasons behind them. Various colors and materials were chosen to fit certain moods or emotions involved."

The sculptured candelabrum from which the *Ten Commandments* were photographed is owned by Miss **Pamela Ilott**, director of religious broadcasts for CBS, and she was kind enough to lend her highly prized candelabrum for our purpose. As you may have noted, this is the work of **Clark B. Fitz-Gerald**, whose controversial *Fabric of Human Involvement* made a TOGETHER cover back in March, 1964. Mr. Fitz-Gerald, who lives in Castine, Maine, has done sculptures in wood and metal for many churches.

"This candelabrum is not a profound thing—except in the sense that the *Ten Commandments* always imply profoundness," says Mr. Fitz-Gerald. "The figures are less than three inches high. The structure of each figure was first made in steel wire. Then bronze was added, drop by drop, with an acetylene torch. I have not attempted to use detail or realism . . . I had children in mind—my own and Sunday-school groups.

Elsewhere in this issue . . . The article following **Dan J. McCoy's** remarkable and moving photographs on pages 34-38 is *This Church Cares!*—and that title tells

you why the author, **Margaret (Pe) Donaldson**, joined the congregati several months ago. Well known in Me odist circles, Mrs. Donaldson until rece



Mrs. Donaldson



Mr. Poindexter

ly was "Mrs. Methodist Information" the New York area, where the nar **Ernest Gross** is a familiar one to church men of many denominations. So v tapped her again to tell his remarkable story [pages 29-32].

Telling us about her interest in t small, Spanish-speaking church in t slums of Brooklyn, Mrs. Donaldson sai "In my travels around the suburbs, seemed that many churches were co cerned principally with installing cur around their driveways and providi luxurious furnishings for their chance Here was a church holding up the hea of the people. Here was a place whe cold, hungry, desperately troubled peo come for help—and they get it! So joined that church."

Something new has been added to tl issue, and you'll find it by turning page 8. Beginning now, and continu each month, the Rev. **David O. Po dexter**, former pastor of Parkrose Heigl Methodist Church, Portland, Oreg., will TOGETHER's television critic and cou selor. In his present position as direct of utilization for the Broadcasting a Film Commission of the National Coun of Churches, he is closely associated w current and advance activities of TV ne works and advertising agencies respon ble for today's TV programs.

Good, bad, or indifferent, television one of our most influential culturi media—an electronic miracle ever rea to shape the minds and characters millions. Not only will Mr. Poindext write with authority as a critic, just important, he regularly will point o worthwhile programs for the enti family. —YOUR EDITOR

ILLUSTRATION CREDITS

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The Church in Action



Young, hungry victims of Watts rioting press forward for food collected by Woodland Hills Methodist Church and delivered by layman Mike Peake.

IF IT HAD happened in a Southern county seat, or in Chicago, or Detroit, or Philadelphia, few Americans would have been surprised. But 1965's big bomb of racial violence exploded in an all but forgotten ghetto of the West—the now infamous Watts district of Los Angeles.

Ground zero in Los Angeles was nine square blocks of charred buildings, burned-out autos, shattered glass, rubble, and ashes. But anger and tension radiated out so far that a 46-square-mile area was placed under strict curfew. Before the six-day street war in Watts could be quelled, 15,000 National Guardsmen were called in to assist city and state police.

This was one of the worst insurrections since the Civil War and the oft-quoted statistics cannot carry the full horror of the death, injury, burning, beating, looting, and property damage. In the "City of the Angels," to paraphrase novelist James Baldwin, it was the fire *this* time.

Horizontal Poverty: Watts is not a tenement-type ghetto. Like almost everything in sprawling Los Angeles, poverty in Watts is horizontal rather than vertical. But families of 10 and 12 persons are packed into the small, frame dwellings. Voting privileges and palm-lined streets mean little where unemployment, hunger, squalor, and despair run rampant.

Fourteen Methodist churches fell within the curfew zone, three of them in the very heart of the rioting. Some 1,000 other churches—most of them

From Los Angeles Churches:

A Declaration of Guilt, A Determination to Act

small, independent, storefront type—fill the area. No church of the major denominations was damaged. Why were the churches spared in the mass vandalism? Perhaps because the churches were the only community institutions that seemed to care about the downtrodden. Or more probably because food markets, liquor stores, and pawnshops—especially those owned by the hated whites—were more attractive targets.

In the havoc's immediate aftermath, churchmen could only express honest bewilderment and self-blame as the agonizing probe for causes began. The churches' confessions of guilt were not pious public-relations gestures. "In no major city," said *The National Observer*, "have the Protestant churches done less in the area of human relations. . . ."

The Churches' Record: In complete fairness, it should be remembered that not all church leaders have been totally silent on civil rights. Last year, hundreds of Los Angeles clergymen, including many Methodists, fought vainly to defeat Proposition 13. Passage of the measure nullified the California law prohibiting discrimination in housing. It declared, in effect, that the Negro would stay in the ghetto.

Still, the rioting and burning in Watts came as a complete surprise to such religious leaders as Methodist Bishop Gerald Kennedy of Los Angeles. A television interviewer, who pointed out that Methodism is known as a social-action denomination, asked the bishop about the church's record in Watts. "There is no record," he answered. "We've made a tragic mistake by not channeling more resources into an area of desperate need."

Forty-eight hours after the riots subsided into a tense calm, Bishop Kennedy met with Methodist ministers of the metropolitan area to plan a response to Watts's needs. Next day, the bishop toured the "battleground" and talked with ministers, laymen, and young people at each church. This tour, said Bishop Kennedy, made clear the need for a change in the direction of the church as a social institution. "Our church has been doing too little with inade-

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quate resources. We've gone head over heels for church extension in the suburbs, but this devastation on our doorsteps calls for a crash mission effort in the ghettos."

Another churchman who took the post-riot pulse of Watts was Dr. L. L. White, pastor of the large and prosperous Holman Methodist Church and president of the Los Angeles Council of Churches. In his 18 years as a Los Angeles clergyman, Dr. White told *Newsweek*, he rarely has gone into Watts and then only to visit his fellow Negro ministers. Developing his own congregation and giving sizable sums to missions is not enough, decided Dr. White. "Now I realize we've been working at the top without doing anything at the bottom."

Holman Church, says Dr. White, is trying to get outside its wall of affluence by building friendships with have-not Negroes, intends to add a staff member to work with street gangs, and may sponsor a low-income housing project in Watts.

As Watts still smoldered, leaders of 10 Protestant denominations met to mobilize resources under an emergency commission of the Southern California-Nevada Council of Churches.

This Commission on the Church and Race pledged to raise \$100,000 for Watts relief and to send four project workers into deprived communities. A resolute commission statement read: "As churchmen banded together, we have arrived late on the scene of the struggle for full justice and opportunity for all citizens. But we are here now, and we intend to stay."

If nothing else, the riots took the stopper off several million dollars in federal antipoverty funds, long bottled up by political squabbling. Religious leaders, however, are concerned not only about ingrained economic poverty but a spiritual poverty of despair.

The Churches' Response: The church is showing determination to heal Watts's wounds and correct the conditions that triggered its convulsive outburst. Methodism's response has been largely in concert with other major Protestant denominations. Congregations responded quickly and generously to Bishop Kennedy's appeal in Watts through the Los Angeles Council of Churches.

Even before this appeal, individual congregations collected food and cash contributions. Woodland Hills Methodist Church, a new congregation in a middle-class suburb, moved rapidly and boldly to organize a food-lift for riot victims. Members enlisted the help of other faiths, state and city social agencies, civic clubs, radio stations, and civil-rights workers.

There were moments of danger and

high drama. On one trip, looting of the food trucks by starved, hysterical men was narrowly averted. Under Pastor William E. Steel, Woodland Hills Church intends to continue its mission by counseling with people arrested in the riots, helping clothed needy families, and coaching Watt women on such practical matters as nutrition, family budgets, and hygiene.

Pastors of the Los Angeles District under Superintendent Richard W. Cain, will soon be engaged in total pastoral exchanges in which white pastors will serve a Negro church in the ghetto in every way for a month.

Many plans were still in the talking stage at last report and some, perhaps will get no farther. It is clear, however, that both institutional church and individual Christians plan to do something about the shame of Watts.

Lesson of Los Angeles: Despite its senseless destruction, the Watts rioting teaches several important lessons in race relations. Some of them:

- No city can sit smugly by and say it has no race problem simply because its slums do not fit the Southern shanty or Northern-tenement stereotype, or because there have been no civil-rights demonstrations.

- The development of political and moral leadership in the ghetto is essential. A vacuum such as existed in Watts is readymade for extremists, hatemongers, and frustrated men who will strike out against a society in which they have no real part.

- The church must stay in (or return to) the economically depressed sections. It must listen to the people actively help them achieve their legitimate demands, and refuse to knuckle under to critics who claim that the church has no business in the social political arena.

- Every person must face up to the disquieting question of how he will respond if caught up in the storm center of a racial crisis. Christians must talk and listen and act before thunder rolls and lightning strikes. In the fury of the storm, no one hears.

Adopt EUB Union Proposals

Major documents which could result in union of The Methodist Church with the Evangelical United Brethren Church in 1968 have been adopted by negotiators for the two denominations. Included are a historical statement, and a proposed Constitution and Discipline of which already are being distributed to pastors of both churches. Remaining portions of a proposed *Discipline* for the new church are expected to be completed and circulated shortly.

For Methodists, the most noteworthy item in the plan is the church's proposed official name—The United



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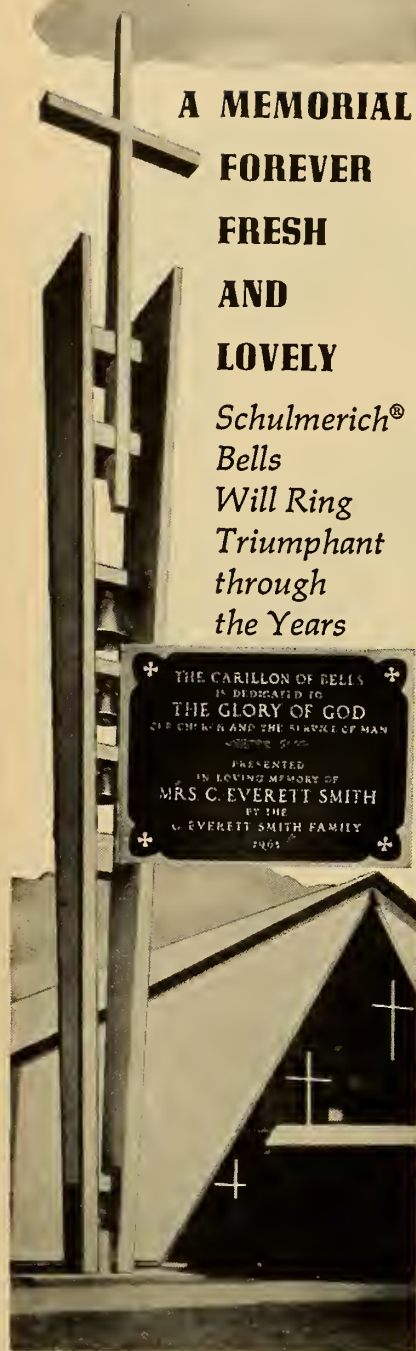
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Methodist Church. The constitution provides, however, that in other than legal documents, the name The Methodist Church may continue to be used. It would not be necessary for local churches of either branch to change titles to their property as presently recorded.

Spokesmen for the negotiating teams explained that they felt a change of the official denominational name is required in order to indicate clearly that a new church is being formed. Because of disparity in sizes (Methodists number 10,300,000 members; EUBs about 750,000), some EUBs have voiced fear that their denomination might be "swallowed up" in the union.

In other respects, the negotiators propose to resolve several key differences between present Methodist and EUB practices by adopting the Methodist systems: bishops of the new church would be elected for life; district superintendents would be appointed by bishops.

The proposed United Methodist Church Constitution makes no provision for continuing the existing Methodist Central (Negro) Jurisdiction. The planners explain that they hope the Central Jurisdiction will have been eliminated through procedures of Methodism's Amendment IX before union with the EUBs becomes a reality.

The plan proposes to honor all existing Methodist and EUB obligations in relationships with overseas churches, including those in areas where the two are now working separately.

Similarly, The United Methodist Church would recognize both Wesley Foundations and United Campus Christian Fellowship groups as official agencies for student work in the United States.

Would Discontinue Hymnals

A goal of a trained church musician for each Methodist congregation in this country, and a recommendation that publication of three unofficial hymnals be discontinued were set forth by the National Fellowship of Methodist Musicians (NaFOMM) at its biennial convocation in Winston-Salem, N.C.

Dr. Cecil B. Lapo of Nashville, Tenn., told some 500 delegates that every local Methodist church has someone with musical leadership ability even though a small percentage can support a full-time professional musician.

Delegates unanimously adopted a resolution asking the Methodist Board of Publication to give "serious consideration" to discontinuing three supplementary hymnals when the offi-

cial revised *Methodist Hymnal* is released next spring.

The hymnbooks, which the resolution said not only would be unnecessary but "give the impression that they are 'official'" are *Cokesbury Worship Hymnal*, *Spiritual Life Song* and *Upper Room Hymns*.

The resolution further suggested that The Methodist Publishing House consider publishing graded or abridged editions of the revised *Methodist Hymnal* for children, youth, and adults.

As NaFOMM marked its 10th year, members elected as president Roy F. Johnson, minister of music at White Rock Methodist Church in Dallas. He succeeds Richard A. Alford of First Methodist Church, Glendale, Calif.

Five Amendments Ratified

Unofficial tabulations indicate that annual conferences have approved all five proposed amendments to the Methodist Constitution.

Reports from 83 of 93 annual conference secretaries in the United States show that only proposed amendment No. 13 encountered serious opposition. It proposes that the six jurisdictional conferences in the U.S. meet at the same time, a measure designed primarily to facilitate the transfer of bishops between jurisdictions.

Votes will not be canvassed officially by the Council of Bishops until its November meeting in Seattle, Wash., but the outcome on No. 13 from the 83 reporting conferences was 16,368 for, 5,710 against. To become effective, the amendment must receive



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this month

With DAVID O. POINDEXTER
Broadcasting and Film Commission
National Council of Churches

THE LATE comedian Fred Allen once predicted that "after a generation of television, Americans will probably all have eyes the size of melons and brains the size of split peas." Not much in last season's television fare discounted his prophecy. The most popular shows of 1964-65 were characterized by Russell Baker in *The New York Times* as "a fairy tale about a witch, some cowboys tied to their father's apron strings, and a Marine Corps half-wit."

This season, with more of the same, it is time to think seriously about what this most powerful medium is doing to us. Faced with the pressures of a complex and changing world, our mass TV appetite apparently calls for escapist entertainment—and the networks are eager to oblige. As the new season begins, we have 35 comedy shows to keep us laughing each week. Westerns have nearly doubled in number, from 6 to 11. Spies have replaced private eyes, though at home the FBI still guards us (and our gratitude shows in the ratings). *Dr. Kildare* and *Shindig*, like amoebas, have divided, copying *Peyton Place* which is now triplets.

In sum, the current season of soap operas, spies, westerns, comedies, movies, and rock 'n roll can anesthetize, but, by and large, it will not engage a mind much larger than Fred Allen's split pea.

To stave off mental starvation, some oases do appear. *Slattery's People* is still with us after a last-minute reprieve. And there is promise of significance in some other programming. However, with the networks in a ratings standoff, the biggest attractions will be the specials. Les Brown wrote in *Variety* last summer, "The big prize next season is going to be prestige . . . the principle routes to it are marked 'news,' 'public affairs,' and 'specials.'"

Fifty million dollars will be spent for this prestige, and we all can be beneficiaries. All that is required is that we know what good pro-

grams are coming and plan our viewing time wisely. There are gems to be had in the wasteland.

One purpose of this column is to highlight significant upcoming programs. The following are in my datebook, and I think they should be in yours.

October 19, 9:30 to 11 p.m., EDT, on CBS: *The Making of the President—1964*, based on Theodore H. White's best-selling book.

October 29, 10 to 11 p.m., EDT, on ABC: *Teen-Age Revolution*, an examination of today's teen-ager over a broad spectrum, profiling six or seven youngsters—from a brilliant student to a school dropout to a typical teen-age girl.

October 30, 9:30 to 10:30 p.m., EDT, on ABC: *Jimmy Durante Meets the Lively Arts*. Included are ballet artist Rudolph Nureyev and Metropolitan Opera star Mary Costa.

November 9, 10 to 11 p.m., EST, on ABC: *The Wild Wild East*, the first of six *This Proud Land* specials portraying America's greatness and variety. This will cover the Atlantic seaboard from Maine to Maryland.

November 14, 6:30 to 7:30 p.m., EST, on NBC: *The Spanish Armada*. The sea battle that changed history. Third in the series *Of Men and Freedom*.

November 18, 9:30 to 11 p.m., EST, on NBC: *Inherit the Wind* on Hallmark Hall of Fame. Melvyn Douglas and Ed Begley re-create their roles as rival attorneys in this drama based on the Scopes trial.

These are a sample of the specials scheduled at press time. Others will be announced on the TV page of your local newspaper. Check it regularly for correct listings, times, and channels of these and other programs.

Regularly scheduled "specials" which merit your attention are *CBS Reports* on Tuesday evenings and *ABC Scope* on Saturday evenings.

Television calls for many choices each week. To choose is to be human—something a split pea rarely is. If we 10.3 million Methodists this season invest our television viewing time wisely, it will enrich our personal lives—and it could make a significant difference in what is programmed for us.

two-thirds majority approval of all annual conferences, in total. Results from overseas conferences and 10 U.S. conferences were unavailable, but the measure's passage seems certain.

A jurisdictional breakdown shows that opposition to No. 13 was centered in Southeastern Jurisdiction where, with all 16 conferences reporting, the vote was 1,822 for, 4,127 against. Balloting in the South Central Jurisdiction, with 15 to 16 conferences reporting, was 2,208 for, 1,392 against.

The unofficial survey reflected overwhelming approval of the other four amendments. No. 14 (20,062 for, 1,771 against) spells out procedure for transfer of bishops between jurisdictions.

Two of the new amendments will add to annual conference membership. No. 15 (21,098 for, 1,226 against) makes delegates of the conference president of the Woman's Society and the conference lay leader. No. 16 (21,001 for, 1,241 against) allows each pastoral charge to elect as many lay delegates as it has "effective full time ministers in full connection." The lay limit has been two.

No. 17 (20,411 for, 965 against) changes Amendment IX of the Constitution by deleting paragraph five and also its final sentence. Both segments refer to transfer of Central Jurisdiction bishops and are either obsolete or contradictory of other constitutional provisions.

Radio Series Anniversary

The Protestant Hour, an ecumenical radio broadcasting venture carried by 530 radio stations, is in its 21st year. Early this fall, transcriptions were being rushed to the Army chaplaincy for use in 100 Vietnamese outposts and to the Navy for 20 Polaris submarines patrolling the oceans of the world. It even penetrates the Iron Curtain in Europe and the bamboo barrier in Asia.

The 1965 Methodist series began October 10 and runs 12 Sunday



Dr. Goodrich

through December. The remainder of the year is divided among four other denominations: Presbyterian, U.S.; United Presbyterian; Episcopalian; and Lutheran. Mounting the radio pulpit for his sixth appearance is Dr. Robert E. Goodrich, Jr., pastor of First Methodist Church in Dallas, Texas. Music is being provided by the world-traveled Centenary College Choir of Shreveport, La., conducted by Dr. A. C. Voran. Featured

She Needs Your Love



CCF worker Glen Graber found five-year-old Su Lin waiting for her mother in an alley.

Little Su Lin in Formosa is hungry but her mother won't be home to feed her until after dark. And then supper will be only a handful of rice, a cup of tea, and maybe a bit of fish.

Since Su Lin's father is dead her mother works fourteen hours a day in Taipei's crowded industrial center—trying to earn enough to keep Su Lin and her five brothers and sisters alive.

Su Lin has never had a dress that wasn't torn, or a bright ribbon in her hair, or a birthday party, or a doll. She can't go to school because there is no money for proper clothes, shoes, books or lunches.

And her future? Well, she may learn to beg and search garbage heaps for edible scraps of food. When she gets hungry enough she will learn to steal.

Yet, for only \$10 a month, Su Lin—and children like her—can be helped. Your love can give her nourishing food, school books—and maybe even that bright ribbon for her hair.

In return you will receive a deep satisfaction, plus the child's picture, personal history, and the opportunity to exchange letters . . . and love. The child will know who you are and will answer your letters.

(If you want to send a special gift, a pair of shoes, a warm jacket, a fuzzy bear—you can send your check to our office, and the *entire* amount will be forwarded, along with your instructions.)

You can join thousands of other Americans who find this to be the beginning of a warm personal friendship with a deserving child.

And your help is desperately needed. Requests continue to come from Seoul, Korea, 15 babies abandoned *every day* . . . Vietnam, more war orphans . . . Calcutta, children living in the streets . . . Jordan . . . Brazil . . . Formosa.

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soloist is Gospel singer Bill Mann of Dallas.

The Protestant Radio Hour is recorded in the Martha and Arthur Moore Chapel studio of the Protestant Radio and Television Center in Atlanta, Ga. Bishop Moore, the retired episcopal leader of Methodism's Atlanta Area, was one of the earliest and most foresighted supporters of the center, which in addition to the Protestant Hour produces spot Bible readings, *Upper Room* Christmas and Easter programs, and numerous other presentations proclaiming the Gospel.

Thousands of letters arriving weekly indicate the 30-minute worship service reaches intimately into every walk of life, crosses lines of faith, and counts a vast audience in homes, on the highways, at camp sites, in hospitals, college dorms, and even behind prison walls. It is the only Protestant religious series beamed over the Armed Forces overseas network.

The Protestant Hour is highly respected by the radio stations which have donated millions of dollars worth of air time over the past two decades.

The Methodist segment of the series is presented each fall by the Joint Radio and Film Committee of the Southeastern and South Central Jurisdictions, in co-operation with Methodism's Television, Radio, and Film Commission.

Seek New Promotion Chief

A new general secretary for the Methodist Commission on Promotion and Cultivation will be selected early next year to fill the vacancy left by the death of Dr. Elliott L. Fisher.

Bishop Donald Harvey Tippet of San Francisco, Calif., commission president, said the staff would function in the interim under Dr. Howard Greenwalt, associate secretary and business manager of the commission with headquarters at Evanston, Ill.

Dr. Fisher, 61, Methodist promotion chief since 1961, died August 16 in New York's Kennedy International Airport, apparently of a heart attack.

WMC Meets in Sweden

Selection of a new president-designate and acceptance of a new member church highlighted the World Methodist Council's Executive Committee meeting in Stockholm, Sweden, late this summer.



Bishop Hagen

Bishop Odd Hagen of Stockholm, head of the North Europe Area, will succeed Bishop Fred P. Corson of Philadelphia,

Pa., as WMC president and will serve a five-year term beginning in 1966.

The Methodist Church of Indonesia, granted autonomy by the 196- U.S. General Conference, became the 21st member church of the World Methodist Council. In organizing, the Indonesian body rejected the episcopal form of government. Pastoral appointments will be made by a majority vote of the cabinet and an elected chairman serves as presiding officer and spokesman.

The WMC Executive Committee heard reports on 16 conversations and union negotiations involving Methodist bodies around the world. It also approved the program outline for the 1966 World Methodist Conference sessions in London, England.

Question World Conferences

The National Conference of the Methodist Youth Fellowship has questioned the wisdom of next year's worldwide Methodist conferences on the grounds that the gatherings promote the denomination at the expense of ecumenicity.

Meeting in Atlanta, Ga., MYF delegates debated at length the advisabil-

CENTURY CLUB

A dozen Methodists, all 100 years or more "young," join TOGETHER's Century Club this month. They are:

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Mrs. Elizabeth Bossart, 100, Los Angeles, Calif.

Walter H. Brewster, 100, North Hollywood, Calif.

Mrs. Clara Coale, 100, Warren, Ohio.

Dr. John A. Cook, 100, Long Beach, Calif.

Mrs. Alta Dilley, 101, Pittsburgh, Pa.

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Mrs. Alma Amalie Guttersten, 100, St. Petersburg, Fla.

Mrs. Irene Loveless, 100, Warren, Ohio.

Mrs. Josephine Morris, 104, Harrisburg, Ill.

Mrs. Anna Shoemaker, 103, Tomahawk, Wis.

When nominating a person for the Century Club, please include the nominee's present address, date of birth, and name of the church of which he or she is a member.



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ity of sending representatives to the World Conference of Methodist Youth in Bath, England, in August, 1966, and to the World Methodist Conference immediately following in London.

As a result, the MYF body adopted a resolution calling for close examination of the World Methodist gatherings "in light of our concern that there be a change of posture from world confessionalism to that of ecumenicity. . . . One way of creative participation in the ecumenical movement would be resistance to any effort toward the planning of any further world Methodist youth meetings." The resolution encouraged delegates to attend "in an attitude of critical participation and creative disaffirmation."

Speaking to the conference's poverty theme, Emory University's Dr. Clarence N. Stone declared that the best way to fight poverty is not by giving handouts but by organizing and activating the poor so they can air their grievances and propose their own solutions to their problems.

While 30,000 Atlanta youngsters stampeded to see the Beatles, the 125 youth delegates took a firsthand look at poverty conditions. In teams of two and three, they rode in police squad cars and visited juvenile court, homes on county welfare lists, a Methodist inner-city project, an alcoholic rehabilitation house, and various community and youth centers.

Will Finnin, a student at Centenary College in Shreveport, La., was elected president of the youth body's council.

New Brazilian Bishops

Marking 35 years of autonomy, the Methodist Church of Brazil met in its quinquennial General Conference at Rio de Janeiro this summer to reelect two bishops and choose four new ones.

Delegates reelected Bishop José Pedro Pinheiro and Joao Augusto

Amaral. New bishops include the Rev. Willbur K. Smith, of North Fort Myers, Fla., a missionary for 25 years and for the past 10 years principal of the Union Institute of Urugainana in southern Brazil. Others were the Rev. Almir dos Santos, a board executive and the Revs. Oswaldo Dias da Silva and Natanael I. do Nascimento.

In other action, the Brazilian church reduced its two orders of the ministry to the single one of elder. U.S. Methodism deferred action on a similar proposal for study in 1964. The Brazilian Methodists also created an order of full-time lay workers (deacons and deaconesses), and established a ecumenical commission.

Two U.S. Methodist bishops who attended the conference were W. Angie Smith of Oklahoma City, Oklahoma and Aubrey G. Walton of New Orleans, La.

Chaplains to Viet Nam

Four Army chaplains and one Navy chaplain have shipped out for war-ravaged South Viet Nam, joining other Methodist chaplains already serving there as a result of the buildup of United States forces in Southeast Asia.

The Army chaplains, part of the First Cavalry Division, an air-mobility unit designed for helicopter operations, are: Capt. Robert M. Blasingame of the North Georgia Conference; Capt. Gerald K. Hilton, Little Rock Conference; Maj. Dwight Jarvis, Minnesota Conference; and Maj. R. Erskin Johnson, Alabama-West Florida.

Lt. (Jg) Thomas A. Sagers of the Northwest Indiana Conference was assigned to Viet Nam duty with the Seabees on completion of Navy chaplains' school. A number of Methodist chaplains in various service branches are on alert for transfer to Viet Nam while others have already returned to the United States.

Methodists in the News

The Rev. Jack Smith of the Hawaii Mission may have set a record for baptizing a baby with the longest name. He didn't miss a single syllable of Patriciajune Neipuminanikalalahikio-lakalani Christian.

The Rev. Mrs. Anders K. Jensen, New Cumberland, Pa., missionary to Korea since 1926, and the Rev. Thoburn T. Brumbaugh, of the Methodist Board of Missions, received citations and gifts for their services to the 3,000-pupil Pai Chai High School in Seoul, Korea, during the school's 80th anniversary celebration.

Twenty-one-year-old Nancy Malinosky, of Geneva, Ohio, amazed not only her classmates but her parents as

well when she walked across the platform to receive her diploma at Baldwin-Wallace College, Berea, Ohio. Nancy had been restricted to a wheelchair since a polio attack 15 years ago. A film company wants the screen rights to produce her life story.

Donald Geiman, an active Iroquois, S.Dak., layman, has received the first national Award for Unconventional Evangelism from the Department of Unconventional Evangelism, Methodist Board of Evangelism. Since 1962, he has led worship each Sunday in one or more churches in the Iroquois parish, and never misses a chance to discuss Christianity in the meat-packing plant where he is a skilled meatcutter.

Viet Nam: Realities and Questions

By HERMAN WILL, JR., Associate General Secretary, Board of Christian Social Concerns

UNLESS negotiations develop which slow the war in Viet Nam, nearly 200,000 United States troops could be committed to that struggle by the end of this year. Already our newspapers carry growing casualty lists of Americans killed, wounded, captured, and missing.

No longer can we avoid serious contemplation of unpleasant questions about Viet Nam—and about the overall U.S. policy toward present international conflicts. These often have been glossed over by those who support an expanding military effort and by those who believe the United States should not allow Communists to expand their control over another inch of territory—even at the risk of nuclear war.

First, in the limited terms of Viet Nam, we should recognize that the South Vietnamese government never has had wide support among the people it has ruled. President Ngo Dinh Diem, assassinated in 1963, drew most of his support from the million fellow Roman Catholics who moved south from North Viet Nam after the Geneva Accords of 1954. Successor governments, mostly military dominated, have seized and held office through their control of armed forces rather than through elections.

Second, both sides have engaged in cruel and morally degrading acts. It is no argument to say that torture of Viet Cong prisoners and the bombing of Vietnamese villages save U.S. and Vietnamese lives. The Viet Cong could justify their tactics of terrorism on similar grounds of military necessity.

Third, it is difficult for me to see how the additional commitment of American lives and resources, and the further destruction of the Vietnamese people and their country, contribute to any long-term solution of Viet Nam's problems. Our presence has, of course, lessened the possibility of a Viet Cong military victory. But it seems evident that any lasting noncommunist government in South Viet Nam must at least be neutral and ready to deal directly with the communist world. Any other could only be a front for outright U.S. military occupation.

In the larger world sphere, we can be sure that Viet Nam is not the only place where violent disturbances are likely to occur, and where Communists might try to assume control. Our experience in the Dominican Republic early this year is an example of what could happen at any time in at least a dozen other countries.

Where does this leave us? Is the United States to act as a global policeman who decides which nations may have revolutions or who is going to run the governments resulting from such revolutions?

American military and economic power is tremendous. Does the possession of this power mean the U.S. has a moral obligation and right to intervene in the affairs of other people anywhere on earth, to prevent establishment of governments and economic systems contrary to our ideas of freedom and our national interests?

This is the question being raised by other nations. Many would see our pursuit of such a policy

as only a new form of imperialism. Numerous American students of foreign policy are gravely concerned at the prospect of American power being used for direct intervention where we decide that an unfriendly government must not come to power.

We must recognize, of course, that real problems are posed for U.S. policy-makers by programs of propaganda, subversion, and guerrilla warfare directed at independent governments and mounted from outside. The attempt to combat such activities by conventional military and diplomatic means has not been notably successful.

The time may soon be past when the U.S. can decide what its future world role will be. Will it try the impossible job of world policeman? Or will it turn to the United Nations, the only alternative currently available, and work for a world in which UN officials, UN agencies, and UN forces are given the authority and support needed for the international community to deal with new forms of subversion and aggression?

This alternative cannot be dismissed by pointing to the present faltering health of the UN. The United States itself must accept at least some responsibility for the world organization's lack of ability to cope effectively with these problems. Our government has refused to place some of the most critical world problems in UN hands, though occasionally it has asked for help in such peripheral aspects as arranging negotiations. If we are honest with ourselves, we will recognize that often we have refused to let an inclusive community of nations share in our decision-making.

The U.S. also has frustrated potential UN effectiveness, I believe, by insisting that mainland China be denied membership in the world body. To be sure, enormous problems and uncertainties would be associated with such a step, including the need to assure Taiwan some form of self-determination. But our present stand seems to say we would rather "bear those ills we have than fly to others that we know not of."

No international organization can claim to represent today's world unless it includes the government of mainland China, which rules a fourth of mankind. Nor can it grapple effectively with a host of problems, ranging from the future of Southeast Asia to the control of nuclear weapons and disarmament, unless all major powers are among its members.

We need a thorough overhaul of our thinking about how the United States and its people are to relate to the rest of the world. This can come only if public officials and private citizens demonstrate new levels of understanding and leadership in international affairs.

Where will Christian churchmen be found at such a moment? Paralyzed by fear of what change may mean for them and their institutions? Or ready to face the future and run as great risks for peace and world order as those which threaten us daily as we are caught in the toils of militarism and war? □

Paul Gauguin reduced forms to outlines, used pure colors, and avoided shadows in his painting The Yellow Christ, seeking to express the "great rustic and superstitious simplicity" he saw in the peasant folk of Brittany.



The Church and the Arts:

An Old Partnership Renewed

By MARVIN P. HALVERSON

Former Executive Director, Department of
Worship and the Arts, National Council of Churches

A RETURN OF the arts to a position of importance in church life, only a faint hope a few years ago, now is an established fact. After decades—in some aspects, centuries—of neglect and indifference if not open hostility, the breach between the church and the arts is being closed. The only regret is that this did not happen sooner, for both stand only to gain by close association and to lose by estrangement.

Reestablishment of this partnership, which dates back to the beginnings of Christianity, might truly be called a 20th-century frontier for the churches. Many contend that the return of the arts to the churches, and the rediscovery of religious meanings in art, are among the most significant developments of this age. For in the midst of accelerating change, of increasing dehu-

manization, of old meanings demolished and new values sought, artists are posing the questions of this age—questions confronting each one of us which only the Christian faith can answer.

Our Anti-Image Legacy

From the time of the Reformation, Protestants have been suspicious of visual images. The devil of art and often it was the devil of bad art, was driven out of the churches by the reformers. We became iconoclasts, opposed to the religious use of images.

As a result, today there is no substantial body of thought within Protestantism dealing with the relation between religion and the visual arts. Protestant emphasis on the Word and the historical and cultural

setting of the Reformation conspired to emphasize words rather than visual images.

This is why Protestant culture is essentially a verbal culture. We are more at home with literature than we are with painting, drama, or the dance. Though we all know that words have limitations in conveying the depth and meaning of human experience, our chief method of communication in art form has remained literature—the novel, the poem, and the play.

Today there is increasing recognition that this traditional Protestant iconoclasm, this emphasis on the written to the exclusion of the visual, must be displaced by an appreciation that all of the arts can sharpen our awareness and understanding.

Protestant churches have not, of course, been without art. When art was swept out of the churches, it was not long before they were invaded by seven devils whose art was worse than that which had been expelled. Even in today's healthy climate, there is no guarantee that the arts now entering our churches will be worthy of the high service the arts can render.

The director of one of this country's outstanding art museums, who also is a deeply committed churchman, put it this way:

"Our churches do use art—but what art! Consider the vulgarity and banality of the pictures of Christ now in general use. 'Gentle Jesus, meek and mild' is translated into art on the level of cosmetic and tonic advertisements.

"Yet these saccharine and effeminate images are distributed by millions with the tolerance and often the well-intentioned blessing of our churches. They look up to us from bulletins and calendars and Sunday-school magazines and down at us from the walls of church houses and parsonages. They corrupt the religious feelings of children and nourish the complacency and sentimentality of their elders. They call for iconoclasm."

Thus one might properly argue not for an open-door policy to any and all art, but rather for a new iconoclasm to expel the bad art from our churches and homes. However, unless such a new iconoclasm is accompanied by a positive approach to art, we shall be no better off than before.

The fundamental task confronting the churches, then, is not so much one of denunciation of bad art as it is an attempt to discover the criteria whereby we can determine what is good art and what is religiously significant art. And this is a formidable undertaking.

Art Serves the Church

Underlying the reawakening of churchmen's interest in the arts is the recognition that religion is not denied, but rather supported and deepened, in acquaintance with the artist's search for truth and meaning.

As an example, many regard as fundamentally religious the contemporary artist's dismissal of external appearance and preoccupation with inner reality—the "secret chambers of the heart," as the Bible puts it. Some also have suggested that the discipline to which the serious artist subjects himself in order to convey his experience in artistic form is not unlike the discipline required in a dedicated religious life.

These contentions, however, are not of primary importance. But there are at least three elementary contributions of the arts to religion:

- 1. Whether he recognizes it or not, *the artist's works are religious insofar as they disclose new dimensions of reality.* Many churchmen believe the most significant religious art of this century is that which makes no use of traditional religious symbolism. The often disturbing, seemingly disrupted forms found in much contemporary art are religiously prophetic in that they are harbingers of a divine judgment on the attempted self-sufficiency of modern man, his alienation from himself and God, and his consequent inhumanity to his fellowmen.

- 2. More than just revealing our human and cultural situation, *contemporary art often discloses a wholeness beyond the brokenness and disruption of today, and enables the viewer to participate in the holy.* Contemporary art is not limited to themes of brokenness, as depicted in Picasso's famed canvas *Guernica*. For many works display a lyricism which, in color and rhythm, celebrates the goodness of creation. In the paintings of Mark Tobey and Morris Graves, for example, one finds mystical apprehension of a realm where joy and love and peace reign.

- 3. A particularly important contribution of the arts in our time is that *they pose the ultimate questions of existence.* More often than not, today's artist is a John the Baptist rather than a Paul the Apostle. His work serves as a preparation for the Gospel. The artist does not proclaim; he prepares men for the disclosure of an answer yet to come.

It is for this third reason that men have found profound religious significance in the work of artists such as Paul Gauguin, who was not a professed Christian in the conventional sense. Gauguin left a life of fame and respectability in his native France to end his days as a painter in Tahiti. A short time before his death in 1903, he wrote this to a friend in Europe:

"Before I died, I wished to paint a large canvas that I had in mind, and I worked day and night that whole month in an incredible fever . . . They will say it is careless, unfinished. It is true that it is hard to judge one's own work, but, in spite of that, I believe that this canvas not only surpasses all my preceding work, but that I shall never do anything better. . . .

"If anyone should say to the pupils of the Ecole des Beaux-Arts competing for the Rome prize, 'The picture you must paint is to represent *Where Do We Come From? What Are We? Where Are We Going?*', what would they do? I have finished a philosophical work on this theme . . . I think it is good."

The painting, which he gave the title above, now hangs in the Boston Museum of Fine Arts. Though Gauguin thought of it as a philosophical and artistic parallel to the Gospels, the painting does not suggest any answers to the meaning of existence. Instead, it poses ultimate questions.

In this respect, Gauguin's work is characteristic of much contemporary art. The artist does not know the answer, but he does ask the ultimate questions. This,

of course, makes the viewer uncomfortable. And yet it is this deep probing into the heart of present-day existence, this posing of uncomfortable questions, that many regard as the divine vocation of the contemporary artist.

Questions . . . or Answers?

In suggesting that the most significant role of today's artist may be the posing of questions, I do not suggest that this always has been so. In centuries past, in ages of unquestioned faith, artists did proclaim religious answers in their work.

But times have changed. No longer does the church stand astride the times, giving form and substance to the surrounding culture. It is one of many institutions with only one of the many ideologies competing for men's allegiance. No longer is it the hub all men look to as the center of their patterns of living.

This creates grave problems for the artist who seeks to communicate through his work. The fundamental problem is that this is a desacralized world, a world increasingly oriented to the secular rather than the religious. The old religious symbols, those which arose out of man's relationship with nature and the divine powers manifest in the natural world, no longer have a broad base of understanding and meaning. The triumphs of scientific thought and the dominance of technology over art have robbed life of that organic quality out of which symbols and art arose in the past. As Ralph Waldo Emerson said long ago, "Things are in the saddle, and ride mankind."

This attitude toward life which Emerson decried seems firmly established today. Man no longer is the final measure of things, nor is his present state considered a reflection of the divine image. We have been inclined in recent generations to think of man as fundamentally a toolmaker, a cog in the machinery of human endeavor.

And yet many, such as Ernst Cassirer, have reminded us that man was a symbol-maker and symbol-user long before he became a successful toolmaker. Only through the use of symbols, he submits, can we rediscover the full dimensions of man and his life.

The chief hurdle is that the powerful symbols of the Christian faith no longer are a common language which the artist can employ in the knowledge that he is reaching a vast community of faith. Often when an artist turns to traditional Christian symbolism and events, this work does not communicate as do others drawing on secular scenes and symbols.

Gauguin confronted this problem in another of his paintings, *The Yellow Christ*. It shows the figure of the crucified Christ, but focuses on the piety of Bretonian peasant women who are praying at the wayside crucifix. Though he has depicted a traditional Christian theme, Gauguin gives the peasant women a strange aura of detachment. Their encounter with Christ apparently is not a living encounter in faith. The painting thus becomes a symbol of the *women's* faith, not of the *Christian* faith.

This painting again raises the question as to the appeal and use of traditional Christian symbols today. If the times are not ripe for *proclamation* of the Gospel

in art form, is it not the task of the artist at least to raise the ultimate questions—even if he does not know or suggest the answers? Before any answer can be given, the question must be formulated.

The absence of a commonly understood language confronts both the artist and the church in the realm of liturgical art—that is, art with specific religious content related to worship. But there are indications that this hurdle, too, is being overcome. While some meaningful religious symbols have vanished from the churches and from our common life, others are returning to the artistic vocabulary today.

There is evidence of this in the reappearance of certain symbols in the work of contemporary artists, and their simultaneous return to importance in the life of some churches. In decorating the Chapel of the Rosary at Vence on the Mediterranean coast of France, for example, Matisse drew heavily on the elementary symbolism of early Christianity for both content and style. His calligraphic treatment of the stations of the cross is highly reminiscent of the cryptograms and other Christian signs and symbols found in the catacombs of Rome. The works of other great artists of this century also renew the usage of traditional visual images and symbols.

The Church's Role

If the arts have their contribution to make to the churches, what contributions can the church make to the arts? Is there a role for the church in the world of the arts?

I believe strongly that there is. We may not be living in a time when it is possible for the arts to proclaim the Gospel, as once was the case. But we can begin by restoring to the church the role of patron of the arts, instead of simply a consumer.

It is very encouraging to see many churches holding festivals of the arts which bring to laymen acquaintance with what contemporary artists are saying, usually in secular terms. Perhaps more significant is the fact that more and more churches are commissioning living artists to adorn church buildings with paintings, stained glass, and sculpture. Increasingly, too, our sanctuaries are welcoming new music and significant drama as aspects of worship and church life.

In all the contemporary arts today, one sees the search for new symbols and ways of drawing on the power of ancient ones. At the same time, the church is searching—for the directions it should take in spiritual, theological, and esthetic renewal.

It is my strong conviction that renewal of the ancient partnership between the church and the arts can help both in their separate quests. By encouraging contemporary artists through listening to their message and most especially by bringing them back into the life of the church and commissioning new works, the church again can become a patron of the arts. In this manner, the church once again will help shape our culture.

Many believe that it is only as the church resumes this role will the world be prepared for proclamation of the Gospel which alone can heal the dislocations of modern existence. □



RELIGIOUS ARTS FESTIVAL



PROTESTANTS in recent years have become more and more aware that the work of many artists is a statement of faith, an act of worship, a seeking to bare the ultimate truth beneath the surface of our lives. Simultaneous with this discovery, religious arts festivals have been popping up in scores of churches across the country. One such festival was held last year by First Methodist Church of Germantown, a neighborhood of Philadelphia. While perhaps more comprehensive than most, it was representative of all. Music, art, poetry, drama, and dance all were involved in a full program stretching over eight days.

A young visitor to the "art gallery" is confronted by Crucifixion, a sculpture in wood by Francis Stork.



*Robert E. Seaver, Union Theological Seminary director of religious drama, gives a demonstration in directing. The play is Warren Kliewer's *Doubting Saint*.*



*Inspired by an exhibit of church-school art, youngsters (above) put brushes to work on paintings of their own. At left, a scene from *St. Felix and His Potatoes*, one of two dramas staged in the chancel by Union Theological Seminary Players.*



Noted choral conductor Elaine Brown rehearses the combined festival choirs, composed of 200 singers from nine churches in Philadelphia and the towns of Abington and Ambler, Pa.



THE FESTIVAL, a bigger edition of one the Germantown church held two years earlier, involved 150 church members, numerous students, and college faculty members from five art colleges in the Philadelphia area. It brought many people into the church who never had entered it before. For the Germantown church, the festival was a natural outreach because numerous artists live in this section of Philadelphia, a city which has more than usual interest in art. This interest already was reflected in the church's regular program. A youth arts program on Sunday mornings was drawing 45 members to explore the relation of art to religion under the leadership of Cominister Theodore W. Loder. Another group of young people was reading contemporary novels and plays once a month. Sunday-morning adult-education courses offered sessions on art and poetry, while an arts program for youngsters, centered in the junior choir, included field trips to hear the Philadelphia Orchestra or to visit the Philadelphia Museum of Art.

One of the most popular seminars was on the history and demonstration of print-making, in which Beaver College Professor John W. Hathaway showed how a print emerges.





The spirit of Pentecost takes fire in stained glass and modern dance. Willet Studios created the flaming window at left and loaned it and other examples of stained glass for exhibit at the festival. Below: Young dancers revive an ancient form of worship as they interpret the descent of the Holy Spirit on early Christians. The seminar on dance in worship was conducted in Turner Chapel.



An imperious bronze figure by J. Wallace Kelly (right) and a swirling oil painting by Cornelia Damian Tait (below) are both titled Prophet. The work of professional artists was hung in the gymnasium-turned-art gallery. Forms ranged from ink drawings and embroidery to collage, oil painting, and sculpture from various materials.



COMINISTER Robert A. Raines sees emphasis on art as part of the church's turning away from preoccupation with its own institutional preservation and turning outward to serve the people of the community. This outward reaching of the Germantown church has taken many other forms: visitation to a large housing development; teen-age canteens; a tutoring program for young people needing help in school; a summer

event called the Gypsy Program, offering employment, recreation, and education to youth; and involvement in community activities in other ways. "I think that any urban church that wants to become interested in the arts had better begin by serving the disinherited," says Mr. Raines. "It seems to me this is the church's basic ministry. Then there can be integrity in reaching out to more specialized segments of the population."

A gallery tour led by Professor Hathaway viewed works of professional and amateur artists, displayed separately.





Art has to do with all of life, and all of life has to do with art, Co-ministers Raines and Loder agreed in the course of a dialogue sermon on what makes any art form religious.

Dimly lit, the social hall becomes a coffeehouse, complete with candles on the tables, spotlighted poetry readers, folk singers and strumming musicians, and showings of old Charlie Chaplin movies.

KEYNOTING the 1964 arts festival, Howard R. Moody, minister of Judson Memorial Church in New York's Greenwich Village, declared that artists are "the spiritual alarm clocks for our day, shaking up and bringing into focus, checking the phony tendencies of the heart, washing us with beauty, and preserving us in a selfhood that many things in our culture conspire to destroy." Members of the Woman's Society of Christian Service, MYFers, and others who worked preparing the food, waiting on tables, and providing baby-sitting service during the festival made their comment in their own way. In their free moments, you could find them in the seminars, listening and learning, or in the concerts for which they had requested seats.

—HELEN JOHNSON



A World Structure for a World Mission

✠ Social and political conditions change fast in today's world. Often, too, the lives of churches must change. Our church agency responsible for studying Methodist life in relation to world realities is the Commission on the Structure of Methodism Overseas. This year the commission has drafted a plan which would alter Methodist organizational patterns everywhere. Leaders emphasize that it is not a finished document but a proposal for study. TOGETHER is pleased to offer here a discussion by Bishop Richard C. Raines, chairman of the commission. Bishop Raines, a past president of the Board of Missions, is president-elect of the Council of Bishops.



Richard C. Raines
Bishop, Indiana Area
The Methodist Church

I WAS shocked when I first heard it said, "The Methodist Church is not really a world church. It is an American church with overseas appendages." Yet, significant facts support this assertion. Consider these:

- Our General Conference always meets in the United States of America. Ninety percent of the delegates are Americans, while the Methodists of more than 40 other nations are represented by the remaining 10 percent.

- The General Conference is sympathetic and generous in listening to and granting requests from overseas delegates, but it gives the overwhelming proportion of its time and attention to American interests and problems. And when complex overseas matters do come up, U.S. delegates must vote with limited knowledge and inadequate time for thorough consideration.

- If Methodists from other countries seek rulings as to the constitutionality of actions vitally affecting their church life, the Judicial Council, which decides their appeals, is

made up exclusively of Americans.

- The commission which considers and recommends action to the General Conference concerning all suggested changes in church structure outside the U.S. is predominately American in membership. This group has major influence in such matters as the conditions governing establishment of an overseas Central Conference, the number of bishops which Central Conferences are permitted to elect, and the privileges of overseas bishops vis-à-vis their American colleagues. The very name of this body—the Commission on the Structure of Methodism Overseas—speaks eloquently. Overseas from where? From the United States, obviously.

- Contact between the church in the United States and the overseas conferences is frequent and rewarding. But cross-fertilizing relations between the Central Conferences themselves are almost nonexistent. Our lines of communication all run out from the United States.

The evidence points rather clearly to one conclusion: geographically

we are a world church; but organizationally, structurally, we are a U.S. church with overseas outreach.

Problems Arose Early

The present pattern of our organization was inevitable and proper during the first decades of our missionary endeavor. It is no longer adequate.

Soon after our overseas churches were established, problems arose. One was the question of episcopal supervision. In the earliest days, bishops from the U.S. traveled the entire world, ordaining ministers, holding conferences, making appointments. Later, missionary bishops were elected to do this work. Then, gradually, the demand came for bishops to be responsible for a specified overseas territory and to live there. Finally the urge grew insistent for nationals to be elected bishops.

As new situations arose, changes in the *Discipline* were required. Sometimes, as growing pains of the missionary outreach strained our overseas structure, a wholly

new kind of relationship resulted between the U.S. church and its "daughters" overseas. Two patterns became basic: (1) creation of Central Conferences which remain integrally a part of our church structure, and (2) establishment of separate, autonomous churches only fraternally related to U.S. Methodism.

Central Conferences, national or regional groupings of annual conferences, are somewhat similar to our Jurisdictional Conferences but have different powers and functions.

Drives Toward Autonomy

Japan's Methodists were the first to become autonomous in 1907. Now they are a part of the United Church of Christ in Japan. Later, autonomy was granted to the churches of Korea, Mexico, and Brazil—all in the same year, 1930.

There were several basic drives toward autonomy. One resulted from the fact that before Methodist unification in 1939, we took our divisions with us overseas. The Methodist Episcopal Church and the Methodist Episcopal Church, South, carried on missionary work in some of the same areas—Japan, Korea, and Mexico, among others. This fractured witness was soon an embarrassment and a hindrance. National pride and the desire of these maturing overseas Methodists to govern themselves brought the need for unity into sharp focus. Thus, the daughter churches overseas led the way to unity of the mother churches in the U.S.

Brazil simply wanted a resident bishop, rather than an occasional episcopal visitor. The Methodist Episcopal Church, South, had no structural provision, and made none, for assigning an American as bishop or for electing a national to serve. This seemed to leave autonomy as the only alternative for the Brazilians. It was, then, the failure of U.S. Methodism to alter its structure to meet a changing situation which prompted the Brazilian church to seek autonomy which its members were not seeking and did not then want.

In Mexico, it was the historical accident of one thoroughly acceptable episcopal leader's being moved

and his administration being replaced with absentee episcopal supervision which triggered the desire for autonomy.

It is a continuing fact that requirements of the *Discipline* are not always equally wise for more than 40 countries across the earth. In 1958, for example, the Latin America Central Conference voted to reword Paragraph 207 of the *Discipline* in an attempt to alter the qualifications for membership on an official board in a way the Latin Methodists felt more relevant to their national cultures. The Judicial Council correctly ruled that the action was unconstitutional.

Our structure was and is too inflexible. Too often, our policy has been determined by chance happenings, rather than by carefully thought-out decisions. We tend to react to events rather than to foresee and meet them creatively.

The Central Ideal: Integrity

Our central and determining missionary ideal always has been, and must continue to be, helping the church in each nation to achieve and maintain integrity. Such integrity means that a church must be free from outside pressures and requirements which hinder its growing self-reliance and independence. The church in each area must struggle with the questions of what it means to be a Christian fellowship in a developing nation, and how the church there is being called to fulfill its mission. Our mission is being fulfilled only when the churches overseas are aware of and undertaking theirs.

This requires greater freedom for overseas Methodists to write sections of their own *Discipline*, greater freedom to legislate in matters which the American-focused General Conference does not have either adequate time or information to decide wisely, and greater freedom to adapt their organizational structures to further the integrity of their life. It means that relationships must be changed so as to minimize and eventually eliminate the overdependence upon present sources of funds from the U.S.

At consultations held in Africa, South America, and Asia during the 1960-64 quadrennium and at 1964's

pre-General Conference consultation at Gatlinburg, Tenn., it was stressed repeatedly by Methodists from outside the U.S. that overdependence upon this country was stifling the integrity of the church in their nations. "How," they chided, "can we pray to God when we must pray to New York?"

By New York, obviously, they meant our General Board of Missions. But the Board of Missions has led the way in encouraging the development of national leadership, in transferring title on property to national boards of trustees, and in granting decision-making powers wherever possible. The board must, however, operate within the present structure of the church as decided by a U.S.-dominated General Conference and interpreted by an exclusively American Judicial Council.

Courtesy, gratitude, and expediency all tend to prevent our overseas brethren from expressing themselves freely on these matters, but our present form of organization often creates embarrassing situations for them. When delegates of our Central Conferences attend ecumenical meetings, for example, they must sit in the sections assigned to The Methodist Church of the USA. Such incidents reflect our U.S.-focused system and illustrate our need for a world structure.

Methodists in Asia, Africa, and elsewhere frequently are discomfited by being called "the American Methodist Church," rather than the Methodist Church, Southern Asia, for example. In their homelands, they are sometimes stigmatized as being part of a foreign, rather than an indigenous, organization.

Waiting to Decide

Today, the course of our history again could be decided by a failure to make structural changes. At the 1964 General Conference in Pittsburgh, our churches in five nations (Indonesia, Cuba, Burma, Liberia, and Pakistan) asked that a procedure be established whereby they might become autonomous. The General Conference responded by establishing eight steps for these churches to use. Indonesia already has taken those steps and has become autonomous. Cuba and Burma probably will do so within

FIRST REACTIONS . . .

Comments and questions from church leaders greet the proposal for a new Methodist structure.

THE proposal outlined by Bishop Raines in the accompanying article has special significance. It comes from an agency assigned by the General Conference to study the need for such change, and it is being presented early in the 1964-68 quadrennium so that Methodists around the world may discuss it freely before action is taken by the General Conference. To give impetus to the hoped-for discussion, TOGETHER asked several leaders for comments.

A generally supportive statement came from Bishop F. Gerald Ensley of Columbus, Ohio, president of the Methodist Commission on Ecumenical Affairs. "It resolves two deep interests of Christian people," he said. "The first is the unity of the church; the second is a corollary of the Christian faith, namely the democratic desire for . . . a maximum of self-determination."

"I cannot enthuse," Bishop Ensley said, "over the prospect of more national churches, a likely alternative to the present system. In my judgment, a national church is just as much a denial of the unity inherent in the Gospel . . . as is a denominational church."

Bishop James K. Mathews, a former Board of Missions executive, agreed in part with Bishop Ensley. "Now is no time to dismantle a worldwide church structure," he asserted. "We ought not lightly to discard so rich a heritage, if for no other reason than that it may be a structure with value to bequeath in due season to the whole church. Is there not a danger in exchanging one form of disunity for another—that is, nationalism for denominationalism?"

Bishop Mathews said he was "extremely friendly" to the plan of making the United States itself a Central Conference in a reorganized international Methodist structure, but he wondered if it is not "already too late, ecumenically speaking." Urging that Methodists seek to unify Christian ministries "over as broad an ecumenical front as possible," he said he would be content to leave the next step—"some form of organic union which preserves diversity in unity"—to the

next generation of church leaders.

Another ecumenical leader, Dr. Albert C. Outler of Perkins School of Theology, Dallas, Texas, was "heartened by the evident openness of the proposals and the commission." But he voiced concern that the COSMOS proposal seems pre-committed to an ultimate structural goal of pan-Methodism.

"What are the considered objections," he asked, "to a policy of encouraging any and all 'overseas' Methodists who wish to do so to seek their places in the various regional church unions as the normal mode of transition away from their present relation to 'the USA colossus'? Why not summarize the pros and cons of this issue and leave the conclusion open?"

The Rev. Robert W. Huston, general secretary of the Commission on Ecumenical Affairs, termed the proposal "encouraging indeed," but questioned whether or not Methodism faces only two alternatives (an international structure *vs.* fragmentation into many national churches).

"National churches formed from more than one Christian tradition stand more able to serve a creative and critical function in relationship to the government in their land," he said. "Cannot such churches also witness to the supranational character of our faith, particularly if they are linked with others in a world interdenominational council?"

Dr. Lee F. Tuttle, World Methodist Council secretary, supported the COSMOS plan, pointing out the danger that small, autonomous Methodist churches might drift into united national church organizations from sheer weakness. "Many have serious doubts that this is the course of true ecumenicity," he said.

"Perhaps our greatest hope is that, under the leading of the Holy Spirit, this opening suggestion may guide us into some revised plan which will resolve our present dilemma. If such is to occur," he added, "the reaction of Methodists in other parts of the world should have a large part in determining our final path . . ." □

he next few months. Political pressures have required these actions.

But since the 1964 General Conference exhibited flexibility in dealing with requests from churches outside the USA, Liberia now has decided to become a Central Conference; Pakistan has delayed its decision until 1968. Other Central Conferences which had been seriously considering autonomy now are waiting to see whether and how our church structure may be altered. In many places the desire is strong for continuing close fellowship with Methodism in the U.S. and also for expanding the relationships between Central Conferences.

A Proposal for Discussion

We face two alternatives: continuation of the trend toward autonomous churches, or the creation of a genuinely worldwide Methodist Church held together in an international General Conference. Both are alternatives deserving study.

The following suggestion is made for the purpose of encouraging Methodists around the world to discuss what an appropriate structure for our world church might be: It is proposed first of all that U.S. Methodism become one of 8 or 10 regional conferences in a world church. There would be an international General Conference composed of approximately 400 delegates, elected by the annual conferences of all the regions. This international assembly would be intended to provide for the unity of the church and to deal with international problems and interregional relationships. Each annual conference would have at least two delegates, a minister and a layman, and additional delegates would be elected at-large from each region. Membership would be approximately one half from the U.S. and one half from the other regions.

This international General Conference would have legislative power over matters distinctly interregional and international. It would establish the boundaries and the number of regional conferences; provide consultative boards and agencies for the work of the church; establish a judicial system; provide for the raising of funds for international and interregional responsi-

bilities; and suggest standards for church membership, the ministry, ritual, and worship. It would offer its aid in other aspects of the work as requested.

Each of the 8 or 10 regional conferences would meet quadrennially and would deal with matters primarily relevant to its region. For example, each would formulate its own statement of faith within the Methodist heritage; establish standards of church membership and for the ministry; provide for the organization and administration of the local church; establish a general superintendency of the region, including designation of the title (bishop, general superintendent, or president); and determine the number of such general superintendents, their term of service, compensation, powers, duties, privileges, and method of support.

The regions also would provide for suitable ritual and mode of worship within the Methodist heritage; establish such boards and agencies as deemed necessary; raise funds for the support of the work of the church in its region and its share of interregional activities.

The proposed structure is intended to provide both for the fundamental unity of the international church and for the integrity, freedom, and responsibility of its parts. It would permit the church in the USA to continue the jurisdictional system as long as it desired and to decide the size of its local, conference, regional, and jurisdictional budgets and methods of raising funds. It would permit the churches outside the U.S. to have a larger voice in deciding how funds would be used in their own countries. This will be necessary under *any* structure, if the integrity of the churches outside the USA is to be achieved and preserved.

Reasons for World Structure

The kind of structure proposed here is designed to help the church in each region to become fully indigenous, firmly rooted in each nation and culture, and responsible for the basic decisions of its own life and mission—its statement of faith, its standards of membership, its ministry, its superintendency, and its local-church organization.

The proposal may have many faults, but it commends itself for a number of reasons:

- The structure of any organization should be determined by the purpose for which it exists. A church with a worldwide mission needs an international structure, not one which is focused on the culture of one particular nation.

- The integrity of the church in each region is fostered by this proposal, giving greater freedom, fellowship, responsibility, and independence. The distribution of powers in the regions and the coming together in unity at the international General Conference would provide a wise balance in emphasis.

- International ties provide protection against the temptations of nationalism, provincialism, and a feeling of impotence growing out of smallness. The proposed new structure would open doors for enriched fellowship and cross-fertilization of ideas among the churches in the Central Conferences without taking from U.S. Methodism its presently wholesome worldwide contacts.

- The proposal would permit churches to become autonomous and to enter into united churches where they feel so led of the Spirit or by political realities to do so. It also would permit the presently autonomous churches (or other branches of Methodism) to come into the international structure without violation of their integrity and with marked enrichment of fellowship. It leaves the door open to future changes without recourse either to radical alteration in structure or hasty improvisations to meet unexpected crises.

- Such an international Methodist church could continue co-operative and participating relationships with the World Council of Churches in a search for unity on both world and regional levels.

- Together with other world confessional bodies, an international Methodist Church could provide wholesome strength in future discussions with the Roman Catholic Church on questions of co-operation and unity. In such conferences, the Protestant point of view would have a better chance of being heard and heeded if embodied in three or

four international confessional groups rather than voiced by conglomerates of national churches, not united in polity, faith, or fellowship.

New Relationships Needed

In conclusion, I would underscore that while changes are required in our overseas structure and probably in our overall structure, the direction of those changes is not yet clear. Study committees are at work in each of the Central Conferences, exploring the alternatives mentioned here and seeking new ones. In due time and under appropriate auspices, it is hoped that similar study groups may be set up in the United States.

These questions will be probed further at a study conference of all overseas delegates prior to the special General Conference of 1966. After further study and consultation, the Commission on the Structure of Methodism Overseas will make its recommendations to the 1968 General Conference, fulfilling the mandate given it in 1964.

We should remember that to create any new structure—whether it be autonomy, followed by united churches, or an international Methodist Church—will require new relationships between Methodists in the U.S. and our brethren in other lands. Whatever structure is adopted, we will have to grapple with problems created by the preponderance of numbers and economic strength located in this country. Within whatever structure we work, we must achieve new attitudes on the part of our members both in the U.S. and in other regions.

In the overseas churches there must be a greater seriousness of effort toward becoming self-sustaining and fully participating in mission. And we in the United States increasingly must be willing to stand on level ground with our brothers in other countries and ready to accord them the same freedom and authority in their church life as we have here in the U.S.

We need to remember that it is the mission which should determine our structure and that, whatever our structure, God is calling us all to greater commitment to and obedience in that mission. □

'You shall love your neighbor as yourself'—until he or his children or pets happen to displease you, or you are tempted to gossip. Then you may find that you . . .

LOVE YOUR NEIGHBOR, *But Not Very Much*

By PHYLLIS BLODGETT

YOU SHALL love your neighbor as yourself—except when his dog ruins your evergreens, or his youngest snips off all your peony buds, or his middle-sized one tears up the valentine your kindergartner made just for you.

Surely these situations are different! Evergreens are expensive. You have waited all year to enjoy those peonies. That first valentine should have been admired and

cherished, not torn in pieces and tossed into a snowdrift.

Did you happen to mention any of these things to the neighbor on the other side?

On rainy days at school, the children play a game called "telephone." Some child starts it out by whispering a message to the child behind, and the whisper goes all around the room. There is much hilarity when the last youngster

stands up and reports what he has heard, for it bears little resemblance to the original.

Grown-ups play this game, too. You started a round when you lamented to your neighbor about little Tommy and your peony buds. Your complaint was passed on as: "Tommy Brown ruined Mrs. P.'s peonies." That was relayed as: "Tommy Brown trampled Mrs. P.'s peonies," which became: "That awful Tommy Brown tore up Mrs. P.'s whole garden!"

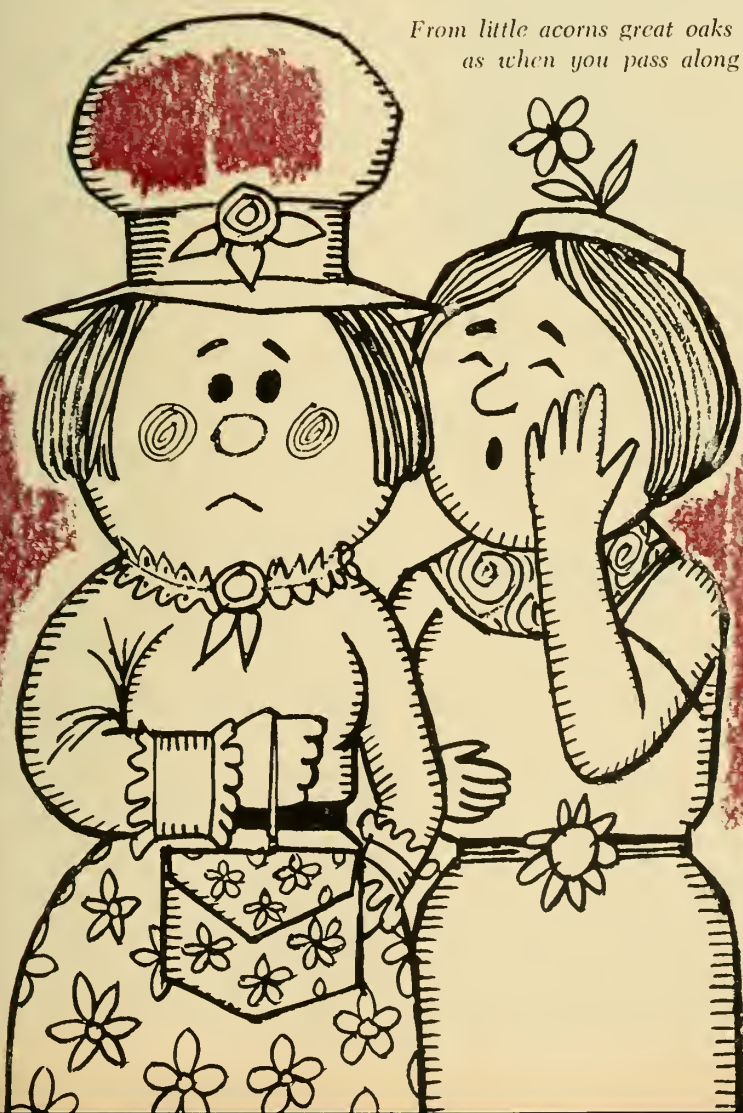
Did you really want to hurt Tommy's five-year-old reputation, or were you just mad because you could not display the peonies when your club met?

What if, instead, you had shown Tommy how a bud opens, as if by magic, and becomes a beautiful pink flower? Wouldn't it have been better if you had told him that if he watches the buds come again next year and does not touch them, you will cut him a flower to take to his mother? Weren't you ever thankful, when you were a child, that someone kept mum about something you did? You need not have started that "telephone chain" at all.

What about the neighbor's dog? Harming your evergreens is bad enough, but now you remember that he snapped once when you tried to pet him. The neighbor told you the dog thought you were trying to take his bone away from him, and you agreed. But now you tell another neighbor that R.'s dog had ruined your evergreens and snapped at you, too. This gets passed on as: "That dog snaps," then as: "That dog is vicious."

Of course, you do not have to

*From little acorns great oaks grow—
as when you pass along gossip.*



love your neighbor's dog, just your neighbor. But are you really loving your neighbor when you make people think his pet is vicious?

One family in our block had a collie which their children loved to take for walks. But the collie had a devoted beau next door, a German shepherd, and one day on her walk she thought a little brown dachshund was making eyes at him. It took six stitches to fix up the poor little dachshund, and the family's young daughter lost her job of walking her beloved collie.

The next time the collie went walking, she was escorted by an older brother. But again they met the dachshund, and that time it took 12 stitches to repair the dachshund. After that, none of the children was allowed to walk the dog; she was fenced up and went out only when father or mother took her in the other direction. But within a few days the story in the neighborhood was that the collie had chewed up the boy, and that the dachshund was dead. All this was not very important to anybody except the families that owned the dogs, but it shows what happens as the word is passed on. I know the rumors were not so—I happen to own the collie, and I paid the dachshund's hospital bills.

What about the neighbor whose daughter visits with her boyfriend in his parked car, out in front of the house? Did you tell someone you knew she did not go in until three o'clock the other morning? You said you knew because you heard the car door slam when you were putting the baby back to sleep after her two o'clock bottle.

Did you never sit in a parked car? Do you think your baby never will, when she is 19 or 20? If she does, won't you be delighted if everybody minds his own business—and lets you mind yours? Reputations are made and torn asunder in short order at that age.

We live in a very nice neighborhood. People are charming to one another at holiday open houses. When there is sickness, the whole block rallies around. People do not mean to hurt one another. They do love their neighbors—sort of.

One family has a son who is allowed to drive the car. Another has a son, the same age, who is not allowed to drive. The second boy heard a car tear around the corner in the wee hours of the morning recently. He peeked out the window, and it looked just like the family car of the first boy. He told his parents the next morning, and they remembered being awakened by screeching wheels. They told the people across the street, who said they had seen the first boy running across the yard with another boy in the middle of the night. The next family had heard the boys, too, and assumed they had taken the car out of the garage without permission. The next person added: "He does that all the time."

Actually, the boy and a friend had been "camping out" in a new birthday tent. It was true they had been chasing each other across the lawn, and they said they had heard the car in question, too. But their parents refused to believe they had not taken the family car. Hadn't the neighbors said they saw them? The youngsters had a rough time

until some of the stories changed from "saw the boys in the car" to "saw the boys and heard the car."

One boy was accused of trying to set fire to a neighbor's house. A little pile of burned matches was found under the back porch, and this lad had been seen running away. The matches, of course, could have been left there by the people's own little boy—a week before he had thought it was fun to light matches. And of course the other boy could have been running to something, perhaps a baseball game, instead of away. But people jumped to conclusions. Circumstantial evidence does not count for much in court, and newspapers, cautious about libel suits, are careful to stay clear of irresponsible charges. But too often we neighbors talk first, get the facts later.

My husband came home one night, weaving his way up our front sidewalk. When he got to the front door, he collapsed. He had food poisoning, and how he ever drove the car home I will never know. But I imagine that incident sounded very interesting after it had been passed around the neighborhood.

We do not *really* want to hurt each other, but we never seem to realize that stories very seldom end up the way they start. And why start them at all? Perhaps we should be more like the English and just talk about the weather.

Have you ever heard of anybody elaborating on something good? Did you ever send over a box of store cookies for the Parent-Teacher Association tea and hear later that those almond meringues you had baked were just delicious, and you were so generous to send three dozen? Or that the pansies you sent along with your small fry for the teacher's desk were two dozen roses in double baskets for the year-end piano recital? Or that the old radio you gave to the Y Clubhouse was a 21-inch TV set—with remote control? I bet not. Bad news travels fast, and grows, but good news often is forgotten.

"You shall love your neighbor as yourself." "You shall not bear false witness against your neighbor." These rules hamper the "telephone game," but should be lived by. One day you may be the neighbor. □

There's *Something Nice* About Having Them Around

Their children never wreck the place
Or make their weary parents race
To ascertain who "murdered" whom;
They never litter up a room,
Defy their elders, trample flowers,
Or break a windowpane—like ours.

And yet we'd rather have our own
For ours are youngsters . . . theirs are grown.

—RUTH and HAL CHADWICK

His Passion is **PEACE**

By MARGARET F. DONALDSON



For eight years, Dr. Gross (left) was a legal advisor to the late UN Secretary-General Dag Hammarskjöld. "Ernie Gross," he said, "... is a constant source of encouragement to his friends."

source of encouragement to his friends in the organization."

He Inspired Confidence

When the governments of Liberia and Ethiopia took their case against the Union of South Africa to the World Court, whom did they choose to represent them? A European attorney with easy access to The Hague? No. They turned to Dr. Gross whose keen insight into African problems as the result of service on the UN Peace Commission inspired confidence.

The issue is South Africa's program for establishment of apartheid in South-West Africa, which it still rules under a League of Nations mandate. The voluminous briefs he

prepared, with the aid of a battery of lawyers in England and the United States, illuminated the moral issues at stake in this case when it was argued before the World Court last March.

Expose yourself for a few minutes to Dr. Gross's thoughts, words, and actions and you will know why President Harry Truman wrote him in 1953, "I am well aware that the critical decisions facing the United Nations during these years have imposed upon you particularly weighty responsibilities. You have had to work constantly at a grueling pace involving great personal sacrifice. In these difficult circumstances, you have done an outstanding job and have earned

JUST WHAT can one person do? Anyone who asks that question hopelessly, after looking at the present world tangle and the threatening clouds which veil the future, should know Ernest Arnold Gross. His life and work answer the question dramatically.

There are risks in describing Dr. Gross in that way. The reader is almost sure to feel it is only the natural endowments and exceptional experience of this remarkable man that place him high in the major league of world diplomats. And you might think his influence on world affairs has little bearing on the puny talents of the mythical "average citizen." But take no comfort in your lethargy. Dr. Gross has plans for you, too.

As one of the world's leading lawyers and an arresting spokesman on international affairs, Ernest Gross has served as alternate delegate to three sessions of the United Nations General Assembly and has represented the United States as full delegate twice. On June 25, 1950, he offered the first historic resolution calling for withdrawal of the North Koreans from South Korea, the resolution which led to the UN action in that country.

When Dag Hammarskjöld sought a legal advisor in 1953, he turned to Dr. Gross, who served in that capacity for eight years. The late secretary-general presented him with a photograph of the meditation room at the United Nations with the following inscription: "To Ernie Gross, whose deep sense of the spiritual basis and responsibility of the United Nations is a constant

the gratitude of your country."

It is not only the gratitude of his country but the gratitude of the world Dr. Gross is earning in his plea before the World Court. If the court adjudges that the Union of South Africa has violated its mandate over the South-West Africans, it will be an indictment of the policy of apartheid not only in that part of the continent but in the Union of South Africa itself. The UN, whose charter gives the Security Council authority to enforce the decisions of the World Court, can then resort to forceful change in South Africa's racial policies. Every effort will be made, says Dr. Gross, to see that the measures taken are economic rather than military.

Leader in World Affairs

When the National Council of Churches first chose Dr. Gross as chairman of its Department of International Affairs in 1954, it inevitably added to its stature. But it also added to its executive personnel a dynamic leader who would open doors for even the most inarticulate person to enter the arena of world affairs.

The department seeks to mobilize churches for peace by working through denominations and church councils to teach members facts about international relations, to develop a consensus on crucial international issues, to express the opinions of church members to government officials and the United Nations, to exchange views with Christians of other lands through correspondence and consultations.

If any justification were needed for the reelection of Dr. Gross as head of this significant department in 1963, Dr. Kenneth Maxwell, executive director, tells it amply:

"When he was elected," says Dr. Maxwell, "he had already achieved distinction as a diplomat of the United States and an interpreter of the United Nations. He brought the fruits of this experience to his leadership of the churches' education and action for peace with justice and freedom. Working closely with him, I have been impressed by his competence, imagination, sensitivity, with his contacts which are worldwide, his constant con-

cern for the moral dimension in the dilemmas of international affairs and his ability to focus on the essentials of almost any situation, then to respond effectively. The churches have been blessed by this layman's work more than most can realize, and we hope that under his continuing vital leadership they will be moved to even more Christian world responsibility . . ."

Man of the Church

That such a man is a Methodist, a working member of Christ Church, New York City, should add a cubit of pride to every member of his denomination.

"Dr. Gross may be in Africa on Monday, Geneva or The Hague on Wednesday," says Dr. Harold A. Bosley, his pastor, "but if he's in New York on Sunday, he's in his place at Christ Church."

Dr. Gross's Christian conviction is no sideline—no peremptory Sunday salute to the faith of his fathers. It is because of his belief in the perfectability of man, to recall John Wesley's idea, that he devotes his life to the massive task of moving the nations of the world toward harmony and peace. His belief in the ultimate triumph of the moral order is an involuntary response to the fact of existence.

The "centrality of man" is the core of his philosophy, and he sees Christianity and democracy as inextricably yoked. In a Layman's Day sermon at Christ Church, he pointed out that religion is "the moral anchorage that enables society to discipline itself" to implement its moral judgments.

"Every major problem which confronts the United States," he declares, "has a moral component. Take the nuclear problem, Cuba, international aid, the protection of human rights. Each one involves a moral judgment which can be supplied only by the individual—and the individual cannot come to a decision unless he has a faith, faith in the application of the principles of Jesus Christ."

There is a risk that a man of such stature might appear merely as a personage to those who know him only through the words of another. But woven into the personage is also a person—an alert

listener, a warm observer aware of others as thinking individuals. Dear Andrew W. Cordier of the graduate school of international affairs at Columbia University calls him "a friend's friend who always demonstrates sincere concern for the interest of his friends and is vocal in his acclaim as successes come their way."

Dr. Bosley says that Dr. Gross's concern for the church "is an authentic part of his nature." The minister recalls that soon after he came to Christ Church, Dr. Gross asked him one day for "a rundown on what seemed the most pressing problems before Christ Church." Nor was he content to let it rest with a single talk. He arranged an entire evening to pursue it."

An Early World View

His education at Oxford, Harvard, and the School of International Studies in Geneva reflected as well as contributed to the dimensions of his view of the world, and in 1931, at the age of 25, he became assistant legal advisor to the U.S. State Department. In the next 15 years, his legal acumen guided him through a succession of highly responsible positions.

In World War II, he became chief of the economics section, civil affairs division, general staff of the War Department with the rank of lieutenant colonel. He was awarded the Legion of Merit and the Order of the British Empire. When he returned to civilian life, he became deputy assistant secretary of state for occupied areas, and in 1947 he was named legal advisor by Secretary of State George C. Marshall. He was also assistant secretary of state for congressional relations.

If it is facts you want, you can learn from *Who's Who* that he is a trustee of the Carnegie Endowment for International Peace, president of the Woodrow Wilson Foundation, and vice-president of the Asia Society. You will read a long list of his associations with public and private organizations working for world peace. He also has an active law practice in New York City.

Ask Dr. Gross what he does for recreation and the question puzzles him. His work is his recreation. There are no compartments—a day



As a representative of the United States, Dr. Gross addressed the UN General Assembly to answer Russian charges during the Korean War.

off for this, or a weekend for that.

Even his social activities dovetail with the solid target of his life. If it is a dinner party, his partners are persons who share his drive and are moving toward the same goal.

Sometimes he finds social relationships have gnarled roots. "As a delegate to the UN," he recalls, "I found it was difficult to stand up and blast the Soviet Union in public and then sit down with their delegates that night for dinner and try to discuss things."

Talk about music or the theater, and he leads you to *Otello*, his favorite opera. To Dr. Gross, that story is more than a superficial struggle between good and evil.

"I doubt that Iago exists," he says.

"I believe that he's a product of *Otello's* mind. Man creates the

forces of evil in his life, and if they grow stronger than he is, they eventually defeat him."

If he were forced to leave his responsibilities for a week, what would he do? The answer is a long time coming: "Sit on a beach some place, I guess."

Just sit? "No, I'd probably read."

What three books would he read?

Another pause for contemplation and he finally admits that Boswell appeals to him because of "the dash and vigor of his style."

Also *War and Peace*, wisely judged the world's greatest novel. Why? Because Tolstoi makes it clear that leaders are created by the forces of history. "History created Napoleon as certainly as Napoleon shaped history. When you realize that, then Democracy becomes more understandable."

Don Quixote would also be with him on the beach. "It dramatizes the fact that a man cannot accomplish anything if he is out of step with the needs of his time."

Dr. Gross's dedication to the purpose and mission of the United Nations is light-years beyond mere shallow optimism. To him it is a manifestation of moral force at work in the destiny of man. An "agenda for civilization," he calls it. The frustration expressed by its detractors he attributes to ignorance and fear.

"The more you know about an organization," he says, "the more you understand it. And the more you understand it, the more hope you have for it. Blind supporters of the UN and world peace do as much harm as opponents. They do not see the possibilities of growth."

His book, *The United Nations, Structure for Peace* (Harper, \$2.95), is a profound and lucid delineation of the architecture and function of the UN. His influence, however, extends far beyond books and speeches. Dean Cordier refers to Dr. Gross's "great skill as a lawyer" and terms him "a leading authority in American foreign policy who has made a great contribution to the United Nations."

Dr. Gross has had several years recess from active participation in the General Assembly, but the late Ambassador Adlai Stevenson always was reassured by the fact that he was "only a 10-cent phone call away."

"The best thing about Ernie Gross," said Mr. Stevenson, "is that he has never lost interest in the UN and we, in turn, have never lost our interest in him . . . There are many occasions when we seize the opportunity of drawing on his great knowledge and experience of UN history and procedure."

His Favorite Word: Discipline

While the scope of Dr. Gross's labor encompasses the planet, the spiral inevitably descends to the personal life of the individual. He returns repeatedly to his favorite word: *discipline*.

"We know that the power of a society to influence others depends largely upon the capacity of the individual members of that society



Vocational training material for this crafts class in Cairo, UAR, came from UNICEF.

HELP and HOPE for 800 Million Children

THREE-quarters of the world's children—800 million of them—live in underdeveloped nations in the shadows of poverty, hunger, ignorance, and disease. Many literally are cheated of their childhood, going to work or just “hustling” for a meager living at an early age—without help, hope, or any hint of better life.

But millions of others have been spared this tragic plight, thanks to the United Nations Children's Fund (UNICEF). Established to meet desperate needs after World War II, it continues today with the aim of helping countries help their children—at birth, in infancy, and through their school years.

The nations supporting UNICEF want more than just to cure a child of yaws, protect him from leprosy, provide him with a glass of milk, or even help him be born safely. Their broader goal is a future that will let every child live and grow within a family unit that, in turn, is part of a healthy community.

Toward this end, UNICEF provides food, drugs, insecticides, machinery, vehicles, and equipment for hospitals and health centers. It helps the less-developed countries establish and run youth centers, children's homes, and vocational schools. And it tackles the shortage of trained personnel, which in many nations is the first hurdle to progress, through a wide variety of training programs.

UNICEF goes into a nation only after being invited by the government, and only when it is guaranteed that supplies will be distributed without regard to race, creed, or political belief, and that

when the project has developed sufficiently it will become an integral part of the nation's child-welfare services.

Established in 1946 to help war-torn countries take care of millions of children who were without homes, and in many cases without parents, this strong arm of love is one of the United Nations' greatest achievements. Drawing on other UN agencies for special resources, it offers hope for a better future to millions of the world's children.

Even some of the UN's bitterest critics find it hard to minimize its solid good work as guardian of the world's children.

Support for UNICEF comes entirely through voluntary contributions by both governments and individuals. The agency's income in 1964 was \$33 million, about \$25.6 million from governments. Every seventh dollar came from a developing nation. Americans bought over \$2 million worth of UNICEF greeting cards and calendars, and American boys and girls provided another \$2 million by collecting “trick or treat” contributions for UNICEF at Halloween.

Again this year, for the 15th time, American youngsters—disguised as witches, pirates, ghosts, cowboys, and what have you—will be ringing doorbells for UNICEF in some 13,000 communities. If you open the door October 31 and a bright-eyed trick-or-treater holds out a UNICEF collection can, remember it represents a way you can extend your hand to help 800 million of the world's less-fortunate children.

—HELEN JOHNSON

to discipline themselves,” he once wrote. “That accounts for both the strength and weakness of a democratic society.”

There is no escape from the searching spotlight of that challenge. Whether the democratic society is to evidence strength or weakness depends upon its “individual members.” To the bricklayer, the minister, the bookkeeper, the housewife, the teacher, the stenographer, the bank teller, Dr. Gross's message is clear: discipline yourselves. Acquaint yourselves with international problems. Read, study, and act through groups in your community, your church.

He believes that self-discipline must be buttressed by information, that a person must be qualified to undertake the colossal responsibility life bestows upon him, that men must be informed, inspired, and impelled to work for international understanding.

When these forces merge, according to Dr. Gross, the world moves a step nearer perfection. Like Matthew Arnold, he sees it whole—the divine principle and the human implementation.

“In step with the needs of his time.” That phrase aptly describes the entire Gross family. Mrs. Gross spends two days a week as a volunteer in the public schools of Harlem, helping overworked teachers open doors of the mind for backward children. She also gives valuable assistance to the program at the Church of All Nations, one of the projects of Christ Church.

The Grosses have three children: Peter, a graduate of Harvard and the University of London and now a lawyer in New York; Mrs. Huntington Sheldon of Montreal, elected to Phi Beta Kappa at Goucher College where she majored in political science; and Catherine, a student at Chatham College in Pittsburgh.

We use the word “integrated” loosely today—usually with reference to society, the community, the church. But if there is such a thing as an integrated man—who demonstrates synchronization of talent, character, conviction, profession, avocation, training, and experience, all implacably devoted to moral purpose—we nominate Ernest Arnold Gross. □

It Happened in a Coffee Shop

By CELESTINE SIBLEY

THE LUNCH counter had that stainless steel and nickel shine indigenous to lunch counters—and in the soft early morning light it looked clean and impersonal but sort of cheerful.

We sat there listening to the hiss of the waffle iron, watching the steamy breath of the coffee urn spiraling upward and wondering if Dr. Thornwell Jacobs had thought to include such a place in his Civilization Crypt.

No future civilization can get any idea of what life in the 20th century was like unless it could see the 20-odd citizens lined up on stools at a gleaming eatery early in the morning.

We looked at these, shoulders hunched over the two-fresh-eggs-and-buttered-toast special, faces reflected here and there in coffee urns and stainless steel panels.

There were college students, fugitives from fraternity house cuisine, a somber-looking man with a briefcase (could it be his wife was a late sleeper?), two young nurses, a little rumpled and hollow-eyed after a night on duty at the nearby hospital, a family with a little girl, and a sullen teen-ager.

The lunch room was quiet except for the occasional sharp crack of an egg shell in the counterman's expert hand, the sputter of frying bacon and the bored voice of a customer, ordering more coffee.

The counterman turned a radio on a shelf up a little and news clattered out. Abruptly he switched it off and stood absently wiping the already spotless counter.

We thought of his customers, 20-odd people, each engrossed in his own thoughts, encased in his own shell—inconspicuous, anonymous, brought together by nothing more binding than the tribal custom of eating in the morning. They did

not even have real ravenous hunger in common . . . just eating because people do.

And then at the end of the counter the little girl said in a carrying voice, "Mother, don't we ask the blessing here?"

The counterman stopped wiping and grinned at her suddenly.

"Sure we do, sister," he said. "You say it."

She bowed her smooth little head. The young counterman turned and glared briefly at the customers and bowed his head, too. Up and down the counter heads went down, the nurses, the students, the man with the briefcase and then, slowly, the teen-ager.

The breathless little voice was loud in the room:

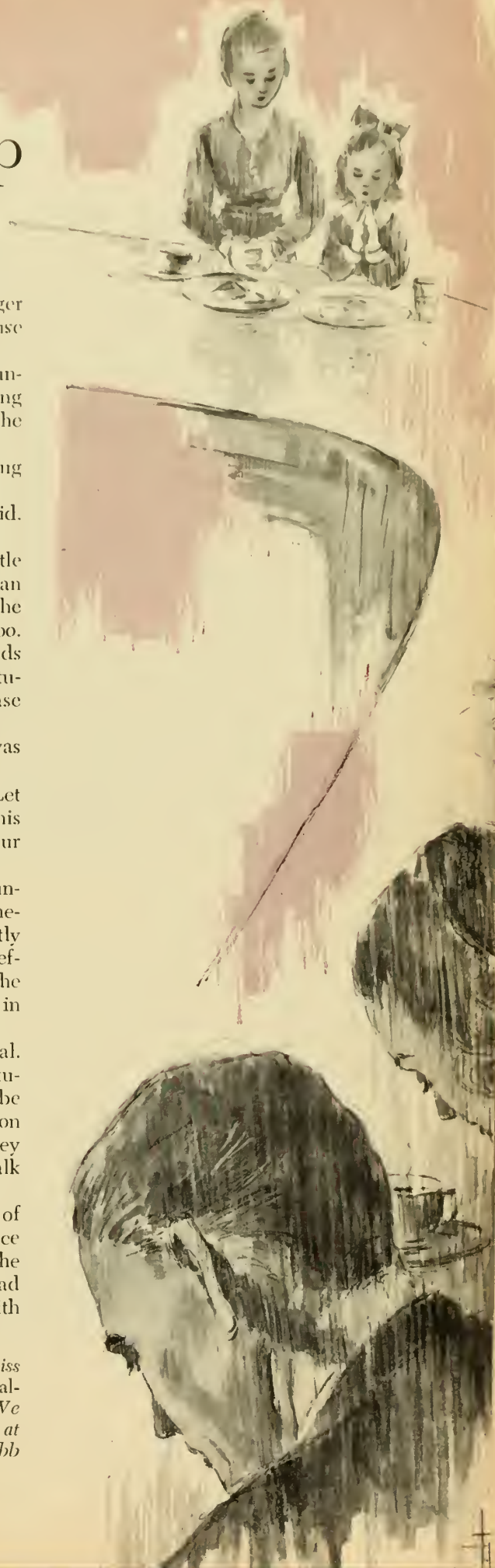
"God is great, God is good. Let us thank him for our food. By his hand we are fed, he gives to us our daily bread. Amen."

Heads went up along the counter. Eating was resumed, but somehow the atmosphere had subtly changed. The man with the briefcase smiled and remarked to the nurses that he had a new baby in their hospital.

Conversation became general. The counterman smiled at the students and said, "Well, I won't be seeing you after this week. I reckon I'm going into the Army." They paused, paying their check, to talk with him about it.

Somehow, a tenuous bond of friendliness and mutual confidence had grown up in the room and the little girl, oblivious to what she had done, lathered her waffle with syrup and ate it happily.

This classic first appeared in Miss Sibley's column in the Atlanta Journal-Constitution of April 8, 1951. We share it with TOGETHER's readers at the suggestion of Miss Lillian Grubb of Demarest, Ga.—EDITORS





Text by Carol M. Doig / Pictures by Dan J. McCoy

THANKSGIVING

for the Homeless

THEIRS is one of New York City's poorest neighborhoods, but the people of South Third Street Methodist Church do not use that as an excuse to forget those whose lives are even more harsh.

"A few years ago," says the Rev. Alfredo Cotto-Thorner, "I asked members of my congregation to bring their Thanksgiving dinners to church and share them with the most needy people we could find. Since then we have gone each year to flophouses on the Bowery, to the destitute on street corners, to dope addicts and gang members—all outcasts of society." Food and clothing to aid the project come from other

churches, from local Jewish merchants, and from friends of every description.

South Third Street Church, a predominantly Puerto Rican parish with a growing Negro minority, provides many services to its area. Says Mr. Cotto-Thorner: "I believe the church is a hospital for those who are wounded in spirit. Through the power of the Holy Spirit, these lives can be made new in Christ."

The annual Thanksgiving dinner is one fruit of that belief, for among those urging the guests to seek a new life are former drug addicts, alcoholics, and prostitutes, now active church members.



Each year the Rev. Alfredo Cotto-Thorner (left, facing camera) journeys from his struggling Brooklyn parish to the streets of the Bowery, where he invites homeless, spiritless men to Thanksgiving dinner and a worship service at South Third Street Church.



THANKSGIVING
for the Homeless
(Continued)





The South Third Street congregation's goods are meager, but its faith is great. The story of its year-round ministry is that of Matthew 25:34-40: "Then the King will say to those at his right hand . . . 'I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me'. . . Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me."





Warm clothing, carefully collected by the congregation, may be traded tomorrow for liquor, but nevertheless it is given in love and with faith.

THANKSGIVING

for the Homeless
(Continued)



Touched by a compassionate welcome and message of new life in Christ, one of the visitors asks Mr. Cotto-Thorner to pray with him as he prepares to return to the streets of the Bowery.





Symbol of a congregation's concern: Mr. Cotto-Thorner invites men to the Thanksgiving dinner.

*South Third Street Methodist Church in Brooklyn seeks
and serves the unfortunate, the addicted, the despairing.*

This Church Cares!

By MARGARET F. DONALDSON

HIS LARGE brown eyes glistened with an artificial glow. He rose unsteadily to his feet.

"I came," he said, "because I thought you might say something that would light up for me. I thought you might show me the path, and I could go home and kick it cold turkey. Know what I mean?"

The boy next to him slumped in his chair with eyelids like lead. He roused himself every few seconds to drag on a cigarette butt, and the smoke poured in twin streams from his nostrils.

The boy behind him, in the exuberant stage after a "fix," stood up and said, "I don't understand this. You say Jesus can save us, but I know a kid that grew up in a religious family and went to church every Sunday—and he went on the dope when he was 14."

Jerry, who had kicked the habit 18 months ago, was leading the meeting. Trim, clean, and well tailored, he spoke eloquently with the vigor of a zealot. "That doesn't mean he had let Jesus save him," he said. "When you give your life to Jesus Christ and accept him as your personal savior, you don't need anything else. Believe me, fellows, I know. I was on dope for six years and when I accepted Christ, he saved me."

Jerry explained that addiction is the result of a

spiritual need. "Suppose I'm hungry for a spaghetti dinner like we just had here. If you give me a pair of shoes, is that going to satisfy me? No. What I need is food. It's the same with a spiritual need. You can't satisfy it with dope or anything else that's material. You can only satisfy a spiritual need with Jesus Christ."

An interested look came from 10 or 12 pairs of glazed eyes. A few of the other youngsters had floated off into slumber with their chins on their chests.

Knickerbocker Hospital? The city jail? No—even though most of the boys have done their time in jail. It was the social hall of the South Third Street Methodist Church in the slums of Brooklyn, N.Y., where the Rev. Alfredo Cotto-Thorner invites all the drug addicts in the neighborhood to a free dinner once a month.

"We don't often get results right away," he explains. "But at least they know somebody cares about them. They know there's someplace they can come when they really want help."

Not every eye was glazed with the artificial light. At least five pairs were shining with freedom and deliverance. There was Paula, who had met Jesus at the altar of the independent Damascus Christian Church in the Bronx after a sordid life of prostitution,

drug addiction, and alcoholism. All that has changed.

"I left high school to be a professional dancer," she explained. "I started hustling when I was 15. I used to help my friends with their abortions. I've done everything. I was so filthy you wouldn't believe it. Then one day one of the fellows told me to come here to church to hear some testimonies. That was the beginning. The preacher talked about Noah's ark and how we should all come aboard to be saved from our sins. I thought, 'How can I go aboard Noah's ark, the way I am?' Then they took me on a church picnic up to the camp for drug addicts in Mountain Dale. There was a drug addict there trying to kick it, and they carried him into the temple they have there, and he accepted Jesus and was cured. I couldn't forget it.

"One day my friend Maria and I went up to Damascus Church and after the sermon she went up to the altar to accept Christ.

"I thought, 'Well, that's all right if that's what she wants to do.' And the next thing I knew, the preacher, Mother Rosado, was looking at me and there was fire coming out of her eyes right into my eyes. I walked up to the altar and fell on my knees. I cried and cried. Oh, how I cried! I could feel Jesus coming into my heart and washing me clean. When I got up I was a new person. I tell you I was washed clean and newborn. I'll be a year old next week. A year old in Christ, I mean. I went home that night and for the first time in 14 years I went to sleep without marijuana, without alcohol, without anything at all. I haven't touched it since and that was a year ago."

Paula is to be married to Frank, also a former drug addict who had a conversion experience. "God is good," Paula says. "Oh! God is so good. I used to look at the boys in the street and right away I would think something dirty. Now I look at them and pray for them."

THE history of these addicts is a sordid one.

Ask 19-year-old Juan how he started. "My aunt was on it when I was 10 years old," he says. "When the cops would come she would give it to me to hold. They wouldn't search a kid. Then one day she told me to try it."

Fernando was spending \$40 a day for drugs before he was cured at the altar. How did he get the money?

"Well, first you take things out of your house. The toaster, then the iron. You leave the door open and your mother thinks a thief got in. You sell the stuff and buy dope. Then, after while, your mother knows no thief got in. She knows it was you and she throws you out. Then you start stealing from other people till the cops get you. You have to have it."

"It's tough on your parents," Jerry explains. "They try to help you, but they can't. There's nothing parents can do except maybe beforehand to prevent it. These places they send you—they can't help you either. What's a game of baseball going to do to help you? What's jail going to do? You go right back on it again as soon as you get out. No, only Jesus can help you."

Mr. Cotto-Thorner looks forward to the day when The Methodist Church will provide funds for a center

where drug addicts can be sheltered and treated.

"Even \$2,000 a year would do it," he says.

In the meantime, he drags the boys out of dark alleys or from behind the stairways in antiquated walk-ups and takes them to a nearby hotel where he pays \$1 a night from the meager coffers of his church for their night's lodging on a cot.

Drug addiction is not the only problem Mr. Cotto-Thorner faces as he climbs the dark stairways of his parish. Poverty is at the root of most troubles. Many of his parishioners are crowded 8 and 10 to a room in crumbling, rat-infested tenements.

One woman begged him for a broken-down doll bed, one of the toys in his Sunday morning nursery. He explained that he would rather keep it there where the children could play with it during the worship hour. She left with a dejected look in her eyes only to return the next day with a friend to plead again for the doll bed. He finally decided that if it meant that much to her she could have it.

She was delighted and took a string from her hand bag to measure it. She turned to her friend and said joyfully, "It's big enough. He'll fit in it."

Then the minister realized that she wanted it for her baby. He went to her home and found that she and three older children had been sleeping in a bed with the new-born infant. She had hardly rested since she returned from the hospital for fear somebody would turn over in bed and smother the baby.

Ask Mrs. Cotto-Thorner, a registered nurse, what some of the most pressing needs are and her answers are practical. "Most of these young mothers have to be told what a diaper is and how to fold it," she explains. The church receives many calls from hospitals for layettes for destitute babies.

South Third Street Church has a storeroom of clothing supplied by suburban Methodists to help Mr. Cotto-Thorner keep his people warm. Many of them come from Puerto Rico with scant clothing, unprepared for the frigid winters of New York City. He has made friends of the grocers and butchers in the neighborhood who help him supply food for the hungry.

Every Thanksgiving, the church invites homeless, destitute people to a turkey dinner. When he makes the plans the week before Thanksgiving, the pastor never knows where the food or money is coming from. It is a modern parable of the loaves and fishes because there is always food left over to be taken the following day to the Damascus Church's struggling camp for drug addicts in Mountain Dale, N.Y., which South Third Street helps support.

Some may wonder if he is administering a church or running a distribution center for food and clothing, but Mr. Cotto-Thorner replies that he cannot preach to people who are hungry and cold. The ministry of Jesus was to the bodies and minds of men as well as to their spirits.

"I came," the boy said, "because I thought you might say something that would light up for me."

Mr. Cotto-Thorner will tell you that when the love of God touches these shattered lives through the ministry of the church, something indeed lights up. And the light is eternal. □

Why Do We Suffer?

By J. CARLTON BABBS

Pastor, Park Hill Methodist Church
Denver, Colorado



*Who never broke with tears, his bread,
Who never watched through anguished hours
With weeping eyes, upon his bed,
He knows ye not, O heavenly Powers.*

—Johann Wolfgang von Goethe

IT IS A part of my work to call on persons who are chronically ill. I hesitate to ask them if they are feeling better, because I know they never will. One doesn't say, "I'll see you in church one of these days," because they never will be in church again.

I come home depressed and sad from these calls. Many of the persons I have known only as invalids. One is a lady who fell ill before I came to Denver. During one of my first visits, I noticed a striking ring on her finger. "Tell me about it," I said.

"Oh, I bought that in China years ago," she replied. "Back in the '30s, a girl friend and I took a trip to China. I thought this ring was beautiful and unusual, so I bought it. I'm glad you like it. We had a wonderful trip."

In the pause that followed, I pondered what this woman must have been like when she was young, vigorous, and blessed with good health. Why does she have to suffer?

Not long ago suffering overtook a high-school boy I know. He had been active in church, on the school track and wrestling teams. During a wrestling match, he fell improperly and broke his back. Today, he is in a hospital with his body paralyzed. How quickly fortunes can change! This lad who once faced the future with hope and enthusiasm may spend the rest of his life in bed, completely paralyzed.

Searching for Answers

If God is all-powerful, why does he allow such suffering? If God can do anything, why does he not heal these wounds? If God is love, why does he not

bring relief to these good people? This is an issue that everyone of us might someday face.

Let us have no easy answers, however.

I believe that God is all powerful, but I also believe that in order to accomplish the greatest good for mankind, God limits his own power. He does not give man answers to all the secrets of the universe. Mortals must struggle to learn these secrets, and God waits patiently until man learns life's hard lessons.

The Old Testament Book of Job brings clearly into focus the problem of unmerited suffering. Job was a righteous man, yet he suffered greatly. He could not understand why. Growing impatient, he cried out against God, his fate, his wife, his friends. He challenged God to answer him.

At last, God did reply—not with a direct answer to the problem of suffering but by overwhelming Job, who then became humble and asked no more questions. Job simply confessed his faith in almighty God.

This still leaves us puzzled. But the New Testament provides a more adequate answer. From my reading of it, I have found some clues that are helpful to me in thinking about suffering.

First, some people have suffered because of *ignorance*. Suffering is a stimulus that keeps men striving to learn. It is like teaching a child. In his arithmetic lesson, the easiest thing would be to tell him the answers. Yet no wise teacher or parent does that. A boy may make mistakes, but he learns most when he works out the problems for himself.

Polio was once a mystery, but doctors labored until they produced the Salk vaccine. Cancer still is a mystery. God could give us the answer, but he lets us discover the secret for ourselves. In this way, man increases his wisdom. God himself has set limits on what he will do with his own power.

A second reason why the righteous suffer is because

of human relationships. We are not islands unto ourselves but are bound together like a bundle of sticks.

A man attended a Christmas party where he drank more liquor than he could handle. He got into his car and started to drive home. As he came over a hill, he saw a group of church young people on an outing to sing carols for the sick. Too drunk to control his car, he crashed into the young people. Two high-school boys were killed, and another was crippled for life.

We suffer because we are a part of the human race, and sometimes a member of the race forgets his responsibility to his fellowmen. Jesus died on a cross because the people of his day could not tolerate his message. Many people suffer, not because they deserve to suffer but simply because they are part of the human race.

Another reason why the innocent suffer is that *the law of nature is impartial*. It operates the same for everyone. The rain falls on the just and the unjust alike. The law of gravity works the same for a saint or for a sinner who jumps from the roof of a building. Cancer can strike a good person as well as an evil person because our physical bodies belong to the realm of nature and because we are governed by natural law.

In the long run, it is good that the law of nature is unchanging. If it were capricious, a doctor would never know what effect his drug would have. We would never be able to control automobiles, trains, or airplanes. Since the law of nature is dependable, we are able to organize our lives around unchanging and predictable factors.

Finally, some people suffer because *they misuse free will*. God did not make us puppets on a string. We are free to choose good or evil, and God will not interfere with our choice. But if we choose evil, we suffer the consequences.

The prodigal son was free to take his easily acquired money into a far country. He was free to squander it in riotous living. But he could not escape the bitter consequences.

Looking Suffering in the Face

If suffering comes to you, how do you face it? If you catch a dagger thrown at you by the blade, you are cut. If you catch it by the handle, you can use it. So it is with suffering. No one knows when the heavy hand of suffering will be laid upon his shoulder.

Nothing affects me so deeply as the suffering of little children. One year, when my wife and I went to the Holy Land, a little girl in our congregation was desperately ill with cancer. We wondered if she would be alive when we returned. I purchased a handkerchief for her in Bethlehem and, when we returned, I took the handkerchief to her and said,

"Carolyn, I have been to the place where Jesus was born, and I have brought you something."

"I'm sorry I cannot see it," she said. Her tumor had progressed during my absence so that she could no longer see.

I confess that when I went back to my car, I sat and wept. While such experiences are heartbreaking, it is a wonderful thing to be able to say to a family, "God loves you and cares for you," despite anything that happens.

There is a great comradeship of pain. Family and friends, who never took time to express their love, rally about you during suffering. Percy Bysshe Shelley put it like this in *To a Skylark*:

*We look before and after
And pine for what is not;
Our sincerest laughter
With some pain is fraught;
Our sweetest songs are those that tell of saddest thought.*

I have known many persons who let suffering sour them. They drove friends away by their complaining. They made hell on earth for those who nursed them. They made their own sad condition more pitiful. If suffering comes, let it strengthen you.

I can take you to homes where people lie who will never leave their beds again. They will never visit a friend's home or take an automobile ride. But spend 15 minutes with them, and you will come away radiant and strengthened. Like the psalmist, these people can say, "It is good for me that I was afflicted." In God's army, only the wounded can serve.

Let Christ Help

Too often we try to bear burdens alone. A woman was riding on the bus carrying her suitcase. The conductor suggested she put it down, and let the bus carry it. Similarly, if suffering comes, you can let Christ bear part of the load. A yoke is made for two. You carry your share of the load, and Christ will carry the rest. If you become a yoke-fellow with Christ, you, too, will be able to say, "I can do all things in him who strengthens me."

Most important of all, we should let our suffering lead us to God. As Jesus suffered on the cross, he said, "*Father, into thy hands I commit my spirit!*" That is unconditional surrender. Job learned the same lesson. He was able to say, "This will be my salvation, that a godless man shall not come before him." Those who suffer most seem to have the most secure grasp on God.

Suppose suffering leads to death. What then? Job answered like this:

*"For I know that my Redeemer lives,
And at last he will stand upon the earth;
And after my skin has been thus destroyed,
Then from my flesh I shall see God."*

And Jesus gave this answer, "Let not your hearts be troubled; believe in God, believe also in me. In my Father's house are many rooms; if it were not so, would I have told you that I go to prepare a place for you? And when I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also."

Death has lost its sting, and the grave has lost its victory. Suffering no longer has dominion over us. □

Teens Together

By RICHMOND BARBOUR

DO YOU have trouble getting your homework done? If so, you are not alone. Millions of teen-agers share your difficulty. Here are some home-study suggestions which could raise your grade average:

Fix a place where you can work without interruption. In most homes, a corner of a quiet bedroom is the best place. If you study in your living or dining room, you may not be able to concentrate. All you need is a small table, a chair, and adequate lighting. Soft radio music may not distract you, but do not try to do homework and watch television simultaneously. Ask your mother to see that no one disturbs you while you are studying.

You will learn most quickly if you follow the same routine every evening. Go to your table as soon as possible after dinner. Take up your subjects in the same order each evening. For example, math, then English, then history, then science. Block out your time in advance so you will not overdo one subject at the expense of others. Under most circumstances you should work alone. Usually you waste time when you study with friends.

Do you read well? Reading is the most important single skill in education. If you are a slow reader, go to your counselor. Ask about taking either remedial reading or speed reading, whichever is best for you. The results can be very helpful.

Plan ahead for your term papers and reports. Your teacher will tell you about them early in the semester. Start working on them at least eight weeks before they are due. Spend a little time each day on them. Try to get them written at least a week before they are due. Good luck!



Now that school has started my nightmares have returned. I am a girl, 16. Last year I had horrid dreams. Usually I thought that I was in school and my teachers were killing me. During summer vacation, the nightmares stopped. I am taking honors classes, at my parents' request. My counselor tells me I have average ability. He says I should be in regular classes, which are easier. I study till midnight every night. Does my school-

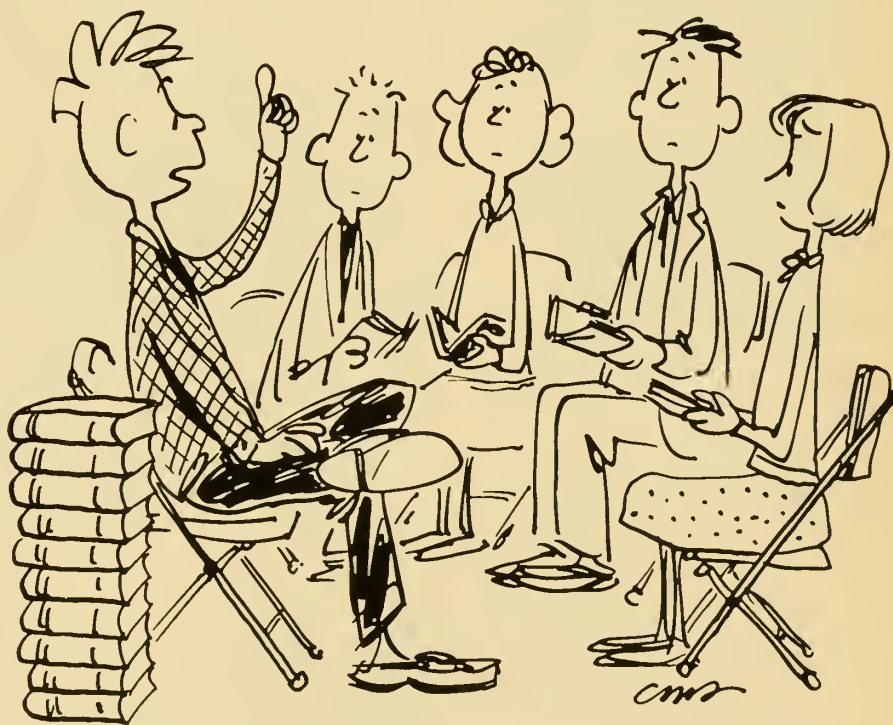
work cause my bad dreams? Is there any way to get rid of them?—A.J. Recurring nightmares may be caused by severe emotional strain. Go to your counselor. Tell him about your dreams. He has had mental-health training and can understand what is happening. Ask him to explain the situation to your parents, and then transfer you back to regular classes. If the bad dreams continue after that, ask your counselor to refer you to a qualified psychologist or a psychiatrist for treatment.



I am a boy, 14. The last two weeks I have felt very strange. Sounds seem to come from far away. I have a hard time remembering what I am doing. I cannot study. I sleep about 12 hours every night, yet I feel drowsy all day. Today in gym my heart got to pounding hard, and I passed out. The nurse took me home. Am I going crazy? Please tell me what to do!—S.F.



My stepfather has it in for me. I am a girl of 13. I had a dog. He was my only pet and I loved him. Yesterday, I came home from school and found that my stepfather had taken him to the veterinarian and had him killed. I can't stop crying. My stepfather said he did it because my dog was so old. I asked him why he didn't kill himself, because he is old, too. It made him mad. He slapped me. Later he said he was sorry, but that didn't help. I would run away, but I don't know where to go. Could you find a new home for me, Dr. Barbour? —G.M. I am very sorry for what happened. I can understand how you



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feel. However, I hope you will not think about leaving your mother and stepfather. The fact that he told you he was sorry indicates that he cares for you. Go to your mother for help. She can bridge the gap between you and your stepfather.

QA

I am 15. My buddy has been going steady with a girl for a year. My trouble is that I am in love with her now. I have not told her how I feel, but the way she looks at me makes me think she loves me too. I refuse to hurt my buddy. I think about the girl all day; I dream about her at night. I'm going crazy! What can I do?—J.D. You really are not going crazy. Nearly all teen-agers have periods of turmoil like yours. They are not easy, but they do end. I suggest you go out with other girls. If you get interested in one of them, you will lose your love for your buddy's friend. If you do not fall for another girl, just wait. Sooner or later the girl and your buddy will break up. Then you can ask her for dates. Do you have a good relationship with your dad? If so, ask him about the girls he cared for when he was 15. His experiences will reassure you.

QA

I am a girl, 16. My trouble is that I perspire freely under my arms. I am afraid to go to school dances and parties. Before the evening is over, I smell like a basketball player. I get big wet blotches on my dress. I have used every antiperspirant and deodorant in our drugstore. Not one of them works. Is there any way to overcome this condition?—P.C. Have you tried wearing underarm shields? They are sold in department stores. You might have to change the style of your dresses to wear them, but they help many girls. If they do not solve the problem, ask your family doctor for help.

QA

I am 17. Recently I took a popular girl to a football game. Afterward she suggested we park. She put her arms around me and kissed me in a way I've never been kissed before. Just then a police car came by and put its spotlight on us. The officers made us go to her house and tell her parents what we had done. Her folks blabbed to their neighbors. Now

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everybody in town has it in for me. They say I am to blame. If I told them that she's the one who took the initiative, they would not believe me. What can I do?—D.D. There is not much you can do. Try to realize that you share the responsibility for what happened. The girl is not the only one to blame. Do not talk about the incident. Be sure not to take the girl out again. You can restore your reputation. If you will demonstrate in the months ahead that you are a responsible young man, people will forget what happened.



I am only 13, but I need help. My teeth are very crooked. The long teeth on either side of my upper jaw stick out like a dog's fangs. When I look into the mirror, I shudder. We live on a big farm. The nearest dentist is miles away. Is there any way to get my teeth straightened at home?—A.P. I am sorry, but only a dentist can do that job. Have your father take you to the nearest one. After the dentist examines your mouth, he can tell your dad how much it would cost to straighten your teeth. He also can tell your father about time payment plans available. I hope very much that your father will be able to have the work done. Orthodontia, or the straightening of teeth, is expensive, but the results can be wonderful and well worth the price.



I am 15 and go to the movies with my boyfriend once a week. However, my mother makes me take my 13-year-old sister along. My boyfriend is getting sick and tired of this arrangement. So am I. Shouldn't we be allowed to go to the movies without her?—L.M. I believe you should be allowed to go without your sister. Will you ask your mother to check with the parents of some of your friends? Have her ask them about the rules for their girls. Perhaps then she will see she is expecting too much from you.

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Are Colleges Destroying Our Students' Faith?

+ College campuses are filled with students whose parents seemingly do not care about how much religion their offspring will be exposed to in the process of education. But other parents by the thousands really do care, having tried to give their children proper Christian guidance. They wonder whether college years will build or tear down faith the students had on leaving home. To open the subject, here are excerpts from actual correspondence between a real parent and Jack Boozer, professor of Bible and religion at Methodist-related Emory University.

—YOUR EDITORS

Dear Professor Boozer:

By now you probably have forgotten that I came to your office before the fall term opened at the university and had a conversation with you concerning the "new" teachings about the Christian religion and the Bible. I did not write you at once because I have been reading, thinking, and discussing with others what is happening to the present college generation as a result of this new approach. I admit I have been confused myself, but never once have I doubted that the way things are going represents a very precarious course.

Why can't we devise a method to enable college students to think through to a dynamic religion without destroying what little faith, spirituality, and knowledge they already possess? Is it not our duty to nurture every bit of Christianity a person has, so that it might grow in his heart?

No one can give another person his beliefs or his religion. Each person must think for himself. But he needs help in order to think. Nobody's religion ever

should be finished. I know the theory is to shock students into thinking things out for themselves, but we don't pull up a plant by the roots to make it grow more luxuriant. There is too great a chance it will die completely. Youths, on the whole, do not have the resources to handle freedom properly.

I am concerned about the fruit of the new teaching. It seems to be creating doubt and uncertainty about God and man. If it produced happiness, love, peace, faith, or good Christianity, it would be worth it. Instead, we have lawlessness, sexual immorality, lack of respect for parents or older people, doubt, and fear. There is no worthwhile fruit.

Why did we decide, and who decided, to change the basic ideas of our belief and the road to salvation? There is enough doubt in the minds of the best Christians. God gives purpose and inspiration to life even in the atomic age, if we can find him amidst our confused thoughts. Most of us believe in the historic and human Christ; what we need to feel is the divine Christ.

You told me to read the book *Honest to God*, by Bishop John A. T. Robinson. I have read it and I am confused. Please tell me what I should have learned from it. What *are* the essential beliefs for salvation and eternal life?

I am still teaching the Bible to college students on Sunday. I feel that home, school, and college should get together in discipline and teaching, so there will be no shock to students when they enter college. I am trying to think this through in order to make the transition smooth and not be a shock to them.

You are right about putting thoughts on paper. It helps to crystallize and keep thinking from being ambiguous. There is a lot more I could write, but I do not want to impose on you. Thank you for the time you have given me. It has been helpful.

Yours very truly,

A Worried Mother

Dear Worried Mother:

We who teach religion on America's college campuses often get letters like yours. We can well understand the concern of parents like you for the religious faith of their children who are about to become adults.

One advantage of a church-related college is that those responsible for it properly recognize the dimension of faith, thus giving it the possibility of expression within the college community. But this never should compromise intellectual honesty or thoroughness in the classroom.

Responding to questions of parents by correspondence is never as satisfactory as face-to-face encounter. But I am glad to do so because we teachers share the concern of parents about religion on the campus. Let me try, then, to answer one at a time some of the questions raised or implied by your letter.

Why can't we help college students think through their religion without destroying what faith they have?

I cannot speak for other institutions, but in Emory's department of Bible and religion there is no calculated effort to "shock" anyone. There is plenty of shock for many students, but it results from the acuteness of their transition from hometown to college campus. It is most severe for students whose backgrounds are most limited—those who have not had the privilege of making their own decisions about many things, and those who have accepted whatever religious faith they have simply as "the thing to do."

Your illustration of "pulling up the plant of faith by its roots" is not really accurate. But college experience does confront students with a much more universal dimension of the world in which man lives than most have experienced before. It begins almost immediately to treat them as adults in an adult world.

Is the "faith, spirituality, or knowledge" which a person has when he comes to college authentic?

Insofar as it is, it will survive exposure to doubt, different ideas, other races, peoples, and religions, professed atheism, and uncertainties in social, political, and economic theory. Insofar as it is not authentic, it must continue to be shielded and protected. But this will lead to more traumatic exposure in the future.

Here at Emory, we treat students as fully as we can as adults, surrounding them with as few rules as possible. We assume they are free and capable of thinking for themselves and of acting on their own best judgment, and that they are responsible for the consequences of these judgments and actions. I do not see how some shock can be avoided in such a situation. More inexcusable would be for them to experience no shock in transition from high school to college. But shock is not a calculated part of our teaching.

Shouldn't we nurture every bit of Christianity a student has?

I am suspicious of a program to "nurture religious faith." It seems to me that this is very dangerous "God-playing" and that, in fact, such a program is

absolutely impossible. We simply do not know enough about each person at enough points in his intellectual and spiritual odyssey to do this. The college is not and cannot be primarily a counseling agency, either for faith or for psychological health. Whatever counseling takes place in college is to assist individuals to maneuver in their new environment.

From one point of view it would be an ideal situation if we could structure life during these crucial college years so that each student could be given just the proper amount of intellectual stimulus and just the proper amount of religious nurture. The ideal would always be harmony and balance—the "well-rounded life." But this ideal is just not within reach.

An essential part of the meaning of a college education must be for each student to achieve a maturity which, for him and his peculiar individuality, cannot be determined by any rule or by any other person. He must have freedom to accept and reject in both the intellectual and the religious spheres. To make it easy for him to believe or to disbelieve would be to falsify the situation. Faith in God or against God is not easy. The burden of choice is on each student.

Because of freedom of conscience and the cherished protection of that freedom by the religious community, no forcing or prefiguring of the faith of an individual could be sanctioned. Freedom to accept faith is also the freedom to reject faith. Thus, in the experience of becoming an adult member of the human community and, for most students, of finding this new freedom in an unprecedented way, many choose nonfaith.

But we should not seize this opportunity to try to force faith. We must seek diligently the most authentic and sensitive expressions of Protestant religious faith which we are capable of achieving within the total life of the college. But faith and worship always must be the student's own *voluntary* act. The college may require intellectual achievement of its graduates, but it cannot require achievement of religious faith.

Why does the new teaching produce bad fruit?

You refer to the "fruit" of this new teaching in terms of "lawlessness, sexual immorality, lack of respect for parents or older people, doubt, and fear."

To this you contrast the ethical fruit of the old teaching about God and man in terms of happiness, love, peace, faith, and "good Christianity."

This is an oversimplification of the problem. Sensitive young persons in the church today have good cause to be disillusioned about the prospect of what is generally regarded as a Christian life. We adults show them a conscience that is generally dry, uncreative, unimaginative, insensitive, and legalistic, without hope or faith or love.

The common practice of identifying progress in Christian growth with the growth of the institutional church is discouraging to a morally sensitive conscience. Beyond this, the adult world's almost total refusal to recognize the primary social problem of our day—relationship between the races—and to face it within the context of the Body of Christ, is also abhorrent to the young person of moral integrity.

These things suggest that every rejection of our

morality should not be interpreted by us as immorality. It may be that *we* are the brittle and immoral ones, that our children (at least some of them) are not interested in our religion because they see through the pretentiousness of our "morality."

Think, for example, of the morality of the average person, or even the exceptional person in your church. Is this not, for the most part, a cultural morality, a morality of no cheating, business honesty, proper restraint in sexual activity, support for the community chest, service clubs, and the church or synagogue? But are these not really the virtues of the "successful" person in our culture?

Where are the more characteristic Christian virtues of compassion, wonder, humility, meekness, purity of heart, mercy, freedom, faith, hope, and love?

Perhaps I have overstated the contrast, but the point is that, in general, the Christian student feels compelled to reject our morality because it is predominately cultural, rather than Christian.

Why did someone decide to change the basic ideas of Christian belief?

The implication here is that we in the colleges, or somebody somewhere, decided to change the basic ideas about belief. Reformations of minor and major dimensions have been frequent in the life of the church. Indeed, the biblical-religious community would have died had it not engaged in reformation. It may well be that a reformation is in the making within and without the Christian church today.

One of the major factors contributing to this reformation is the rediscovery of the Bible, not as a document of infallible encyclopedic truth but as the annals of a people who lived by faith in the God of Abraham, Isaac, and Jacob, and in the Father of our Lord Jesus Christ.

What is Honest to God trying to tell me?

Bishop Robinson's book speaks rather crisply to some of the changes that have taken place in our world and in our theological understanding, particularly as these have to do with the way in which we try to teach the faith to persons who have grown up in this new culture.

The faith of the church is not, in itself, versus the intellect, but rather versus the intellect's claim to live by its own insight. In its authentic existence, the church offers a person a freedom in Christ Jesus. This freedom includes the freedom to be honest about the evidence, to raise questions, and to seek intellectual truth. The faith by which the church lives is a faith of intellectual truth.

What are essential beliefs for salvation and eternal life?

In Luke 18, the young ruler put this question to Jesus: "Good Teacher, what shall I do to inherit eternal life?" In reply Jesus said nothing about *beliefs* that were essential to salvation. He said, "One thing you still lack. Sell all that you have and distribute to the poor, and you will have treasure in heaven; and come, follow me." This passage suggests that there is no uniform statement in the Gospels as to what

one must believe in order to inherit eternal life.

Our present emphasis upon salvation and eternal life should be subjected to the criticism implicit in Jesus' remark to the effect that he who would save his life will lose it, and only he who loses his life for God's sake or for the Kingdom's sake will find it. I am impressed, in Paul's interpretation of Christian faith, with his claim that if any man is saved, it is the work of God, not man.

On the other hand, God's saving of man is not magic. It does not violate man's freedom, and it does not force itself against man's choice. This would suggest that a person cannot assume his salvation as a matter of course or as a matter of God's doing what He is supposed to do. On the contrary, heaven and hell, blessing and damnation, joy and anxiety are possibilities both now and in the future. Every choice man makes is influenced by his primary reliance either upon God (faith) or upon himself (works).

The use he makes of his freedom determines to a large extent the meaning of his life. But all of man's freedom is limited by his having been created. God's will and purpose and power operate within and through man's freedom in such a way that man's act is never the final act in any human situation.

To ask, "What must I believe for salvation?" is to ask the wrong question. If this question is answered, one will always believe something in order to be saved, not because something is true or is thought to be true. The ulterior motive of gaining salvation will poison all the spontaneous dimensions of religious faith.

Rather than discussing what are the essential beliefs for salvation, we should be living a proclamation of the Gospel of God's gracious love for all men in Jesus Christ. And this love for all men remains whether men accept that love or not. No one is asked to accept this love against his own conscience or against his own freedom or against his own sensitivity to what is true.

This does not soften the issue of the choice, a choice that is loaded with the prospect of heaven and hell. It suggests that every choice is made within trust and faith. The life of the church is a life of acknowledgment (in adoration, praise, thanksgiving, sacrament, and commitment) of God's power and love.

But the church does not claim that this power and love (which is in Jesus Christ) is applicable only to those who acknowledge it. The Christian is, therefore, liberated from hatred or condescension toward any other man, for he is freed from the task of deciding who is saved. We do not know who is saved. But we do know God's love for all whom he has made, and we are called to witness to this.

It seems pretty certain that we are in a revolution in terms of man's understanding of his world. Let us hope that we also are entering a new reformation in Christian life so that we might retain faith and hope and love while surrendering forms which no longer seem adequate for their communication.

Sincerely yours,

Jack Boozer



UNREST *On the Campus*

By CAROL M. DOIG

AS A NEW academic year picks up speed, higher education in the United States faces a growing monster already so large that we are only beginning to imagine its proportions. Its name: "multiversity."

The multiversity, says President Clark Kerr of the University of California, is a new type of institution—a university on a grand scale, working toward multiple goals.

The university which President Kerr heads is the most prominent example. California's complex state university has an operating budget of half a billion dollars a year and encompasses nine campuses as well as installations in more than 100 other locations—experiment stations, extension centers, and labora-

tories scattered over the Southwest as well as projects in 50 other countries. The school has more than 100,000 full-time and 200,000 part-time students and, in one way or another, it touches the life of nearly everyone in its region.

The multiversity, with its many parts and widespread interests, finds that some of them conflict—an inevitability that was not obvious to many until last year's spectacular outbursts of student discontent forced a clearer look.

Demonstrations by collegians are not new. The first on this continent may have been in 1766, when Harvard students rebelled after being served bad butter. An up-to-date version of that incident was

provided by students at a Midwestern university when they built Alps of mashed potatoes in the middle of a dining hall to protest the indignation of their stomachs. Others, at other times and places, have hanged deans and presidents in effigy and have boycotted classes for a splendid variety of reasons.

But last year at the University of California in Berkeley, where thousands marched, yelled, sat in, and brought the campus to the verge of paralysis, the student eruption seemed different. Demonstrations had a similar ring at more than a dozen other major campuses across the country, including Yale University, where the provocation was the firing of a professor who

was a favorite of students. The protesters charged that the professor was a victim of the Yale administration's "publish or perish" policy which ignored his excellence as a teacher. Increasingly, students are becoming openly hostile to anything that seems to downgrade teaching.

The dissidents this year seem to have one major complaint: they feel like cogs in a runaway machine. Mario Savio, who led the Free Speech Movement at Berkeley, said his group took to the streets after repeated unsuccessful attempts to talk with administration officials.

Some observers see current students as more serious than their predecessors and not so deeply absorbed in athletic and social side-shows. Increasing numbers of collegians seem also to suspect all institutionalism, including that of the churches.

This is what Dr. Richard N. Bender of the Methodist Board of Education calls "the disestablishmentarianism of today's students." They will respond most favorably to activity and organizations that stress individualism—the Peace Corps or tutoring projects, for example.

The issues, even when limited to the multiversity, are incredibly complex, and Senator Abraham Ribicoff of Connecticut points out one that is often overlooked. Among the basic reasons for student dissatisfaction, he believes, is the drain on teaching staffs caused by the enormous amount of federal money poured into the larger universities for research and development work.

Increasingly, he says, university professors are distinguished for their research but unknown to the students. As a result, students feel cut off.

Senator Ribicoff discovered that each of 25 universities received more than \$10 million during 1964 in federal research and development funds. "Our system of reliance on a small number of large universities for the great bulk of federally aided scientific research may be the best way to get the research done," he says, "but does it benefit our schools and, more important, does it benefit our students?"

His is one of many agonizing questions facing today's colleges.

Student unease, seen more clearly in the context of the university / multiversity but present elsewhere, has spawned a fascinating array of theories. Consider these samples:

Sidney Lens, for many years a trade unionist, says that I. W. Abel was successful in deposing David McDonald as president of the AFL-CIO United Steelworkers union because he "catered to the same pervasive malaise which grips the present generation of university students. For in the labor movement as with our youth there is a restless feeling of *rootlessness*."

Seymour Lipset and Paul Seaburg, in *The Reporter*, write that "American students today are more concerned with ultimate moral ends than with responsibility and consequences. The civil rights movement has provided them with a moral cause, and the example of civil disobedience with a tactic."

Frequent among the commentators is the idea that the spirit and methods of student involvement in civil rights has been adapted to other problems.

SOME think the campus rebels have acted unwisely. Shana Alexander, in *Life*, likened the students' action at Berkeley to shooting a mouse with an elephant gun.

An editorial in *Commonweal*, magazine of opinion published by Roman Catholic laymen, offered this analysis: "There are many ways of interpreting the various teach-ins, protest marches, and student-faculty petitions which marked the 1964-65 academic year. They can be seen as a protest against the multiversity . . . or as a sign of youthful rebellion run amok; or as 20th-century nihilism reaching its final paroxysm.

"Maybe, but it makes just as much sense to see them as the first real sign that American higher education is sick and tired of being taken as boot camp for the routines of an homogenized technological society. The students won't buy this any more, nor will their professors. Or, anyway, some won't and their number is mushrooming."

There are still other views. This year's valedictorian at New York's Columbia University, for example,

called student demonstrations a waste of intellectual resources and said the majority of students are out of sympathy with them.

"The implication," theorized *The New York Times*, "would be that behind the sound trucks is an indifferent mass. But it was exactly this assumption by the administration at Berkeley that turned many moderate students into allies of the extremists."

Indeed, the most incredible thing about the Berkeley protest was its success. The little band of initiators was itself overwhelmed by the response from thousands (though not a majority) of the 27,500 students.

They had struck a chord that many could not ignore. And the protesting students of the Free Speech Movement—not to be confused with the handful who later created havoc with obscenities—gained strong support from campus pastors, who stayed right in the middle while the battle raged.

"Students have sharp insights into the superficialities of education," says Dr. J. Wesley Robb of the University of Southern California. "If we don't take them seriously, we are going to be talking to ourselves."

In response to the doomsayers, who deplored the Berkeley demonstrations as irresponsible and divisive, Dr. Robb thinks they have been therapeutic. "The university now is *having* to take teaching seriously," he says.

The emerging multiversities, from coast to coast, are shifting their bulging bureaucracies uneasily. In many places they are reappraising their goals and inspecting their foundations.

Long-range effects of the student protests cannot yet be defined. Nor would it be safe to guess what this academic year will bring.

It could be that the students have found more power than responsibility and, if faced with unresponsive university administrations, that they will push to a point of semi-anarchy that will threaten higher education.

On the other hand, if a partnership can be worked out—and that is what students want—the protests may be chalked up as the healthiest campus development in decades. □



After Hurricane Carla, a Salvation Army mobile canteen moves into a stricken Gulf Coast town.

Indomitable Fools for CHRIST

Founded a century ago by William Booth, a convert of Wesley's Methodist movement, the Salvation Army raises the Red Shield of Mercy wherever people are in need. In peace or war, natural or man-made disasters, its dedicated legions are the "servants to all."

By HENRY N. FERGUSON

QUEEN Victoria's England in 1865 was the most prosperous nation on earth, and the most powerful. Yet the slums of London were incredible in their filth; the degradation of the ragged, unwashed throngs who lived there was unbelievable. Children begged pennies for gin and foraged in the gutters for scraps of food.

Everywhere was the stench of rotting refuse, the overwhelming odor of raw sewage. Disease and death cast a somber pall over the half million people who endured a precarious existence in homes in

this fantastic labyrinth of streets.

On a July day of that year a tall, biblically bearded man of 36 named William Booth strode onto this scene. An itinerant evangelist, he was married to dark-haired Catherine Mumford, daughter of a Methodist lay preacher.

William and Catherine, then with six children, had been wandering the length and breadth of Britain conducting revival meetings. When they arrived in London's East End slum district, Booth sensed that he had found the arena in which he must labor.

His ideal had long been John Wesley, Methodism's founder, who a century earlier had unconventionally preached in the streets and urged his followers: "Go to those who need you most." Booth's motto had long been, "Go for souls, and go for the worst." Here in the slums he found the worst.

During his youthful apprenticeship with a pawnbroker, Booth had become interested in John Wesley's Methodist movement, which had spread across England in the grim days of the Industrial Revolution.

One day in 1844, at age 15, he

knelt in a Wesleyan chapel in Nottingham and dedicated his life to God. He immediately began preaching, but the years slipped by and he could be sure of very little result.

Now, however, determined to make his stand in one of the world's worst sinkholes of iniquity, he faced an almost impossible task. Every man's hand was seemingly against him. Often, as he spoke to street corner crowds, he was stoned or pelted with rotten eggs and decaying vegetables. At times, day's end found him bloody, grimy, and exhausted, but his indomitable spirit never retreated.

Because he was not qualified to preach in regular churches, he held services in such improbable places as dance halls and abandoned warehouses where youngsters had a field day with mud balls and fire-crackers. His partially deaf elder son, William Bramwell, joined him in the work, and together they spent a dozen years of consecrated labor which yielded little more than constant frustration. The Christian Mission, as he called his work, simply did not seem to make a mark.

The Army Is Born

One morning Bramwell and his father were reading an article that

one of their group had written for the *Christian Mission Magazine*. In it there appeared the expression, "we are a volunteer army." Bramwell exploded. "I'm not a volunteer," he shouted. "I'm a regular or nothing!"

As William Booth gazed at his son, the light of inspiration flared in his eyes. Abruptly he seized a pen, scratched out the word "volunteer" and substituted the word "salvation."

The name stuck. His 88 militant followers liked the idea of being recruits in an army. They proclaimed Booth a "general," and named their newspaper *The War Cry*.

A musically inclined family came under the influence of Booth, and through its efforts the Salvation Army band was organized. It furnished the magnetism which had heretofore been lacking; enlistments in the Army swelled steadily with all those who were eager to aid the general in the redemption of mankind.

Booth was wise enough to realize that the people he sought to serve were so busy starving, boozing, and otherwise debauching themselves that before any of them could be interested in salvation they needed a few treatments of soup and soap. He set up soup kitchens and made dormitories available where down-and-outers could take a bath and get a night's rest in a clean bed.

In the beginning, Booth asked for "godly daredevils" to do his work. He got them, and through the years their mettle has been tempered in the crucible of every indignity that the mind of man could devise.

Profoundly moved by the plight of the poor, intensely articulate, his soul aflame with the zeal of an evangelist, Booth led his followers into the streets seeking converts. Clerics and laymen alike denounced his Army as a nondescript mob, guilty of bad grammar and immorality.

Scriptural comfort for a shut-in: The Salvation Army lassie's poke bonnet and uniform have changed little since the days of Queen Victoria.

Violence in the Streets

The gin makers and brothel owners organized a "Skeleton Army" from the scum of the underworld to combat the Salvationists. On one occasion, they sent a horse and cart racing through an open-air meeting, killing an Army lass. In another attack, a group of Army lasses was roped together like animals and showered with live coals. Speakers were drenched with the contents of chamber pots. Such resistance only toughened the fiber of the brave troops and increased their determination to continue in the service of their Lord.

Booth used shock methods to win converts. He passed out handbills inviting the riffraff to come "drunk or sober." When the churches were hesitant about accepting his converts, he drafted his repentant sinners for the task of saving others.

The general had become convinced that if the world was to survive, the church could no longer hide behind its stained-glass windows and ivied walls. It had to move out into the dirty, cruel, complex, and unbelieving world and there lay down new foundations of faith. It was a theology of involvement.

His troops charged into saloons and dragged the drunkards out. All the tricks of a circus publicity agent were employed to gain public attention. One of his posters read: "Men who were savage as tigers were found prowling through the *Black Jungle of Sin*, but were captured by our troops and tamed."

Lieutenant Theodore Kitching, whose son was later to command the Army, once rode into a town astride a crimson draped donkey. In London, the lasses stopped traffic when they marched through the streets wearing nightgowns over their uniforms. Even shy Bramwell, who one day would succeed his father as general, was once carried to a preaching mission in a coffin.

Catherine Booth designed a uniform for the women officers. Aghast at the Victorian fashions of her day, she set out to contrive a suit that would be plain, distinctive, and attractive—in itself a testimony to separation from the worldly. Today the uniform's only concession to modernity is a slightly shortened



skirt. The style of the poke bonnet, in particular, remains the same as the original.

Into All the Nations

The going was all uphill but, slowly, the Salvation Army began to operate in other countries. It took on a hard-earned mantle of prestige as the barrier of distrust melted before an overpowering display of service to mankind.

General Booth ventured far afield from his missionary work, but everything he did tied in with the helping of the poor. He established a labor exchange to secure jobs for the unemployed. He created a missing-persons bureau. He created jobs by starting such enterprises as brick plants and match factories.

At the turn of the century, Booth's star was blazing brilliantly around the globe. During a world tour, he was received with great honor by heads of state everywhere and was even invited to offer prayer in the United States Senate. Back in Britain, he became a popular national figure, repeatedly covering the country by motorear, speaking to throngs in every city and town.

Upon his death on August 20, 1912, at the age of 83, the simple message displayed in the window at International Headquarters was an appropriate requiem: "The General has laid down his sword."

The Salvation Army which he founded is exactly that. A "recruit" takes a pledge known as "The Articles of War"; a Salvationist parish is referred to as a "corps." When troops move into a new combat zone they are "opening fire." A "knee-drill" is a prayer session, and when a soldier dies he is "promoted to glory."

'Opening Fire' on America

The Army advanced on America in 1880. On March 10th of that year, Commissioner George Scott Railton and seven Army lasses marched down the gangplank of the steamer *Australia* to "open fire" in New York. The attack on the devil began immediately at a former brothel at 44 Baxter Street.

An early description of the gathering, reported in *The War Cry* several years ago, ran like this:



Like Wesley before him, William Booth took to the streets, seeking out the poor and forgotten people of his time. This old print portrays his preaching at Mile End Waste, London, in 1865.

"A vice-ridden, pestilence-breeding congregation, prostitutes, station-house tramps, dudes with eyeglasses and canes, pensioners with faded hair and stovepipe hats, weighty philanthropists and ministers. The floors were covered with tobacco juice and the stench of the place was unbearable."

After six years, the valiant forces of the Army had penetrated every section of the United States. In 1904, Booth's flamboyant daughter Evangeline took over command of the campaign here. She was 5 feet 10 inches tall, slender, and strikingly handsome.

With America's entry into World War I, she sent her troops to France with the military forces and made Salvationist history. No Yank ever forgot the doughnuts and hot coffee served to him by these intrepid lasses, often under fire, and always when neighborliness was a great morale builder.

Evangeline Booth was the cause of the one big squabble in the Army's ranks. At the time of his death, the general had bequeathed the leadership of the organization to his son Bramwell. In 1929, Evangeline was largely instrumental in arranging a meeting of the High Council of Army Commissioners which stripped the ailing Bramwell of his post by a 52-to-5 vote. Evangeline herself was elected general in 1934 and served five years.

This Is the Army

Salvation Army officers, who constitute the SA's ordained ministry, dedicate their lives to the service. Regardless of rank, no couple is paid more than \$75 a week. Their children are raised as "Army brats," and many of them follow in their parents' footsteps.

Salvationist officers include former teachers, housemaids, lawyers, accountants, doctors, and businessmen. They are forbidden to marry outside the Army's officer corps, and they must abstain from liquor, tobacco, lipstick, and movies—although they are permitted to enjoy television. They abjure anything that is low, profane, or unclean, and they are required to act with integrity in all their dealings.

A cadet undergoes two years of training before receiving a commission. He is subject to ironclad military discipline for the rest of his life, and he may be transferred to any part of the world at any time according to the decision of his superiors.

The Army sings as it marches; its music is arranged in a manner designed to provide attention-getting effects. Band instruments are manufactured in the Army's own factory.

By now the Army has penetrated everywhere. Using boats, its crusaders seek out canal dwellers in Holland and island dwellers off the

Alaskan coast. A lone woman carries the Gospel on horseback into almost inaccessible wilderness areas of the Great Smoky Mountains. In Gothenburg, Sweden, it even operates a men's hostel in abandoned railway sleeping cars.

These weaponless warriors of Christ have been responsible for forcing social legislation in many lands. In Britain, for instance, the Army set up facilities for the care of unwed mothers when society was refusing to admit that such women existed. Long before lawmakers became concerned with the problem, the Army had a rehabilitation program for delinquent youths and convicts just out of prison. And in France, the Army was largely responsible for persuading the government to abandon the infamous penal colony on Devil's Island.

The Global Battleground

Today, the Army continues to fight many battles around the globe. Its troops bring relief to mine disasters in many areas, offer food and comfort in military campaigns, and succor sufferers from earthquakes and tidal waves.

The Salvation Army currently is active in 71 countries and uses 147 languages for preaching the Word. It is administered from some 18,000 centers, and it has 927 day schools, mostly in non-Christian lands.

In addition, the Army operates 3,000 welfare institutions, including 29 general hospitals, 72 clinics, 357 hostels for homeless men and women and 133 hostels for workingmen, 66 employment bureaus, 88 maternity homes for unwed mothers, 41 maternity hospitals, 154 children's homes, 23 boarding schools, 121 camps, 6 leprosaria, 10 institutes for the blind, 30 centers for alcoholics, and 89 residence hotels.

Officers of the correctional department visit prisons, provide aid for prisoners' families, and find work for convicts upon their release. Fleets of mobile canteens are stationed at strategic spots in the event of disaster. Last spring the Army opened a \$4,270,000 residence for the aging in Flushing, N.Y., and has under way a new tutorial program for underprivileged children in the Hartford, Conn., area.

The Army in Business

The Army has made a number of successful ventures into big business. In Britain, for instance, it organized the Salvation Army Assurance Society, Ltd. Its representatives—mostly part-time Salvationists—call at approximately 300,000 homes each week. The Society pays out around \$126 million a year in claims. The Salvation Army Fire Insurance Corporation, Ltd., not only insures all Army buildings and contents but sells policies to the general public as well.

The purpose of the Army's Reliance Bank is to finance its own commercial undertakings. The Salvationist Publishing and Supplies, Ltd., annually publishes more than 27 million copies of Army literature. Profits go to the Army.

Though the Salvation Army, as such, was organized in 1878, it traces its history to the tiny mission which William Booth established in the London slums on July 2, 1865. Consequently, 1965 is seeing its centennial celebration. As it prepares to enter the second century of its service, however, the Army has been making a reappraisal of its role in the modern world.

In its slum chapels, it still dispenses soap and soup along with Methodist-derived Gospel preaching. But in the fields of endeavor—Africa and Latin America, for instance—it finds greater needs for medical centers and classrooms.

In many areas, poverty is not the problem it was 100 years ago, and soup kitchens are no longer a necessity. But even though some social problems have been practically vanquished, others have arisen: alcoholism, narcotics, the human debris of broken homes, the rising rate of juvenile crime.

New Times, New Problems

"Today," explains one Salvationist, "the people are indifferent to any form of religion. Population shifts, the family car, 'instant religion' on television—all these have had their effect. Our hands still play in the streets, but fewer people listen. Many of our best meeting sites have been transformed into parking lots."

The Army realizes that it must seek the young and alert them to

the opportunities for service. The first shot in this campaign was the formation in London of the Joy Strings, a pop-music group of boy and girl Salvationists. They have performed on London's street corners, on the steps of St. Paul's Cathedral, and, with the courage of their forefathers, in nightclubs where liquor is served. The Joy Strings is a model for similar organizations functioning in many other localities.

"We are being very careful, however," explains one official. "We don't want to Beatle-ize the Salvation Army!"

Since its organization a century ago, there have been only eight Army leaders: Booth himself; his son Bramwell; Edward Higgins; Booth's daughter, Evangeline; George Carpenter; Albert Orsborn; Wilfred Kitching; and the present commander, Scottish-born Frederick L. Coutts, 65, who was elected general in 1963.

General Coutts assumed command of 26,000 commissioned officers and 1 million lads and lasses. The nerve center of the Army's globe-girdling operation is a sparkling new \$3.5 million building on London's Queen Victoria Street, which has replaced the headquarters destroyed by fire in 1941. Here the general and his staff direct the Army's march.

A Century of Change

Mile End Waste in London's East End, the windy street corner where fiery young evangelist William Booth first preached in 1865, has become a mecca for visiting Salvationists from all over the world. General Booth would scarcely recognize the spot. Gone are the slum houses and gin palaces. The swirling crowds are warmly dressed, and there is not a hungry urchin or a pitiful beggar to be seen.

Catherine Booth once remarked: "To save souls, I would gladly be a fool in the eyes of the world." The statement ignited a spark in the hearts of the troops. With magnificent self-dedication, they have held fast to this creed, and it would be impossible to measure the degree of service they have rendered mankind in their first 100 years. □



THE TEN COMMANDMENTS

A study in sculpture by Clark B. Fitz-Gerald

"YOU SHALL HAVE
NO OTHER GODS
BEFORE ME"



"YOU SHALL NOT
MAKE FOR YOURSELF
A GRAVEN IMAGE"





"YOU SHALL NOT TAKE THE NAME OF THE LORD
YOUR GOD IN VAIN"

"OBSERVE THE SABBATH DAY"



"HONOR YOUR FATHER
AND YOUR MOTHER"



"YOU SHALL
NOT KILL"





"NEITHER SHALL YOU COMMIT ADULTERY"



"NEITHER SHALL YOU STEAL"



"NEITHER SHALL YOU BEAR FALSE WITNES"

**"NEITHER SHALL
YOU COVET
ANYTHING THAT
IS YOUR
NEIGHBOR'S"**



Looks at NEW Books

AT THE time it is going on, a presidential campaign seems as if it never will end. When it does, we discover it happened in a series of flashes that are only a streak in the memory. Theodore H. White has made it his business to tell again this story we half-remember, first in *The Making of the President—1960*, now in *The Making of the President—1964* (Atheneum, \$6.95).

This newer book stresses telling moments in the 1964 campaign: Nelson Rockefeller's, then William Scranton's savaging of Barry Goldwater with charges the Democrats would pick up and use devastatingly after the Arizonan captured the Republican nomination; Lyndon Johnson's discovery that he could talk "plain folks," Texas style, all over these United States and win votes doing it; the 48 hours in which Nikita Khrushchev was tipped from power in the Soviet Union and Communist China detonated its first atomic bomb, both events reinforcing the American electorate's preference for incumbent President Johnson; finally the night of November 3, when election returns mounted to a vast victory for Mr. Johnson.

A skilled observer, White has included valuable chapters on the Negro revolution and "the politics of chaos" incited by the racial disturbances in the late summer of 1964.

The story is full and compelling all the way from the day an assassin's fusillade shattered the nation's political picture until the successor President took the oath of office on the strength of a great consensus vote and became President in his own right.

Readers of *motive* are familiar with Jim Crane's sometimes humorous, sometimes shattering cartoons. They show modern man going about his business serenely unaware of the earth breaking up beneath him, gaily launching missiles that boomerang, pompously spouting platitudes and perpetuating prejudice.

On Edge (John Knox, \$1.25) is a collection of Crane's best. In this small paperback, everybody is likely to find himself somewhere among the self-deceiving oddly heroic little people who forge blindly forward through a

threatening universe. But there is an optimistic note. The last cartoon shows a couple standing alone on a blackened earth under a searing sun. And they are exclaiming over the discovery of a flower.

Dawn, July 16, 1945. On the desert wastes of southern New Mexico, the only sound was the buzz of a colony of spadefoot toads. And, if one strained for it, the distant drone of a B-29. The bomber was seeking the searchlight beam that would indicate a lonely steel tower. Ten thousand yards south of the tower, in a timbered shelter clogged with weird dials and consoles, men counted off the seconds.

Lansing Lamont, only 15 years old when the first atomic bomb was exploded, tells the story of its building and testing in a book that outdoes any James Bond thriller. *Day of Trinity* (Atheneum, \$6.95) is packed with spies, explosions, menace, and death. It pictures a nation on the brink of decision, and a mysterious mesa on

which scientists work to bring into being an invention so powerful and terrible that it can end the slaughter of a war already six years old and change the world forever. *Day of Trinity* is history told, as history should always be told, through the men who made it.

We see scientists packing up their families and driving off to Los Alamos in secondhand cars, deceiving their friends about their destination and vanishing into a seclusion so complete that birth certificates of the babies born there listed the address only as P.O. Box 1663, Santa Fe, N.M. We see Major General Leslie R. Groves, boss of the Manhattan Project, disapproving of fatty foods for his personnel but keeping a Hershey bar in his office safe; Edward Teller, already siring an even deadlier weapon of war, the hydrogen bomb, driving his neighbors wild by playing Hungarian rhapsodies on his piano at odd hours of the night; Enrico Fermi, riding to work on his bicycle; and J. Robert Oppenheimer, chosen to head the center because of



"What if, when we get there, it isn't any better?" ask Jim Crane's people in *On Edge*.



Bishop Nall Answers Questions About

Your Faith and Your Church

What is the Christian's joy? Not palpitating pleasure but abiding radiance. A religion that is morose and melancholy simply is not Christian. The Christian teaching that happiness is blessedness is often missed. Swinburne wrote concerning Jesus: "Thou hast conquered, O pale Galilean; the world has grown gray from thy breath."

This is a strange idea of Him who said, "Be not anxious." And "Be of good cheer," and to his disciples at their last meal together, "These things I have spoken to you, that my joy may be in you, and that your joy may be full" (John 15:11).

Harry Emerson Fosdick says in *Dear Mr. Brown*: "Christianity at its best is radiant because it sees profound meaning in life, worth living and, if need be, dying for."

What does 'Jesus Christ in creation' mean? This expression, hinted at in Ephesians 3:9, points to the relationship between God and all his children, made real through Christ. In Paul's thought, Christ is the center of all that has been and is being created. His saving work has a cosmic dimension. When history is complete, all differing and conflicting elements will be brought together in Christ.

This is another way of saying that Christ is complete with the completion of God. As Helmut Thielicke has put it in his book *Man in God's World*: "God is never an impersonal first cause in the process of cosmogony, but from the first moment of his creative action, he was creating toward the 'thou' to whom he willed to be related as a father and whom he desired to walk before him as his child."

Who speaks for our church? For The Methodist Church, only the General Conference, made up equally of ministers and lay people elected by the annual conferences, speaks. What it says is printed in the *Discipline of The Methodist Church*, updated after every quadrennial General Conference.

No clergyman, no matter how pious or prominent, speaks for the church. No church board or organization, official or unofficial, speaks for the church. No meeting of Methodists speaks for the church.

Yet, it is profoundly true that every Methodist speaks for the church in everything he says, and does, and even thinks.

"An amazing number of the questions are suggested by young people," Bishop Nall confides. While a Methodist editor he wrote several books for young readers, especially on vocations. He is now the resident bishop of the Minnesota Area of The Methodist Church.

all the physicists he seemed uniquely able to sympathize with the quirks, and to ease the distresses of, the scientific ego.

We witness spy Harry Gold identifying himself to Cpl. David Greenglass with a torn section of a Jell-O box and picking up one of the most sensitive secrets of the entire U.S. atomic-bomb project for the Soviet Union. We get to recognize physicist Klaus Fuchs, a quiet, lonely man in constant demand as a baby-sitter because all he insisted on was that they have either a phonograph or an encyclopedia. But he also was a devoted Communist who for 3½ years supplied Soviet couriers with atomic data.

Finally, we see the test of the bomb itself, and trace its mushrooming into the central factor of the world power struggle, its shadow becoming the symbol of universal fear and uncertainty.

Seemingly forgotten for a century after Comanches killed him on the route to Santa Fe, N.Mex., Jedediah Smith is being rediscovered as historians thresh old records. He ranks next to Lewis and Clark as an explorer of the American West.

The newest Jed Smith biography, and in some ways the best, is *Men Against the Mountains* (John Day, \$5.95), dealing with his southwest expedition of 1826-1829. Author Alson J. Smith, a Methodist minister until throat trouble forced him out of the pulpit, hails Jed as a devout Methodist who practiced his religion. Tolerance and morality marked his relations with Indians and fellow trappers.

No credit is given artist Harvey Dunn for the sketch on the book's jacket, but long-memored *TOGETHER* readers will recognize it as drawing its inspiration from a magnificent Dunn oil of *Jedediah Smith in the Badlands* that appeared on *TOGETHER's* cover in June, 1960.

To do one's thinking as a Christian will require that every thought, in St. Paul's words, be brought into captivity to Christ, says Roger Hazelton in *Christ and Ourselves* (Harper & Row, \$3). Yet theology has persisted in trying to capture Christ within its own formulations.

Dr. Hazelton believes that theology's tendency to substitute a confining for a liberating truth is not inevitable, and he takes a fresh look at the meaning of Christ without reshuffling ancient categories. He calls for a return to faith in the mystery of Christ and asserts that the judgment pronounced on man will not be based on the number of churches man has built, nor on the number of converts who have entered the faith, but will depend, rather, on whether man has al-

owed the church, as the embodiment of Christ, to enter into him.

Christ and Ourselves stems from lectures Dr. Hazelton has delivered, and its tone is conversational. I found myself tempted to read it aloud, and it was a temptation I did not resist, for theology, like poetry, is particularly persuasive when we find it issuing from one's own mouth.

Paul Tillich, whom many consider the most profound theologian of this century, had a series of discussions with a group of 18 students at the University of California, Santa Barbara, in the spring of 1963. Each session was tape recorded, and *Ultimate Concern* (Harper & Row, \$3.95) now shares the conversation with readers.

D. Mackenzie Brown, chairman of the university's department of religious studies, retained the spontaneity of the discussions when he edited them into this stimulating book.

I confess I have been addicted to reading since the minute a word first took on meaning for me. I have read textbooks, library books, paperbacks, hard covers, encyclopedias, dictionaries, magazines, newspapers, maps, and timetables. If I run out of these, there are always wrappers, labels, and enclosed directions. And when I am out of town I nearly always glance through the telephone book. You never know when you might run into some bit of interesting information.

If your child is like this, you may have trouble pulling his nose out of the atlas, or the *Wall Street Journal*, or time for him to wash up before dinner. But if he would rather play baseball and you wish he read more, try leaving a book on baseball somewhere where he will think he has discovered it himself. Since reading is habit-forming, your southpaw may find himself drawn through a succession of related books to fields far from the diamond.

In a poem for Children's Book Week, being celebrated this year from October 31 to November 6, Mary O'Neill calls books "the paper bread that feeds the hungers in the dead."

In *Dorp Dead* (Pantheon, \$3.50) we have a modern fairy tale as stark as anything by the Brothers Grimm and particularly chilling because Julia Cunningham has put it in a contemporary setting.

It is the story of Gilly Ground, a bright, nonconforming 10-year-old boy who rebels against the restrictions of the orphanage in which he finds himself after his grandmother's death. He is farmed out to the town eccentric, a ladder maker; and in this foster home he has good food, warm cloth-

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ing, an orderly routine, and friendship with a dog that lives in a cage. Then he discovers the cage the ladder maker has planned for him. He escapes, is followed by the enraged villain, and finally is saved by the dog, to whom he had taught love. "Dorp Dead" is his final message to those who would build cages.

There are children who will have nightmares after reading Gilly's adventure. Most will accept it as a breathless suspense story. And perhaps when they are grown, they will remember it as an allegory pointing out the terrible price of conforming to tyranny.

Miss Cunningham has written it brilliantly, and I think it will become a juvenile classic.

Unlike watered-down, abridged children's Bibles, *Young Readers Bible* (Cokesbury, \$5.95) presents the whole, uncut text of the Revised Standard Version in type big enough to read without squinting.

Designed for children up to the eighth grade, this big Bible (its pages are 8½ by 11 inches) contains a time chart, maps, decorative line drawings, more than 300 two-color illustrations, plus background material on each of the books. The introduction explains

what the Bible is, how it evolved, and how to use it, all in such clear, attractive prose that the reader feels at home before he ever gets to Genesis.

I had to chuckle when I saw that editors Henry M. Bullock and Edward C. Peterson had put long lists of names, long lists of ancient Hebrew rules, and the specifications for the ancient Temple in smaller type. Many an adult reader has bogged down in these passages, and the small type lets you know they can be skipped or read hastily unless you have a special interest in them.

This Bible for young readers, with its colorful dust jacket and inviting format, is the result of planning that began back in 1961, and although it will find its way into many denominations, it is an entirely Methodist contribution. Dr. Bullock is editor of Methodist church-school publications, Dr. Peterson is editor of Methodist children's publications, and the whole project was commissioned by the Cokesbury Division of The Methodist Publishing House.

In the village of Wierum, at the edge of the North Sea, practically everybody could skate except the very smallest children—and Moonta Riermersma, who was nine years old. How Moonta learned to skate and what adventures he got into when he did are told by Meindert DeJong in *Far Out the Long Canal* (Harper & Row, \$3.50). The absorbing story is full of action, and the landscape of Holland becomes very real. Children from 8 to 12 will enjoy it.

"I will NOT go!" shouted Susy. "I am just not ready."

Susy knew definitely that she did not want to go to the hospital to have her tonsils out. How she discovered that a hospital is really a good place to be when you are sick is the theme of *I Think I Will Go to the Hospital* (Abingdon, \$2.95), a lively book for small fry aged four to seven. Author-illustrator Jean Tamburine, with two children of her own, knows how to catch the enthusiasm of the youngest readers.

Youngsters who trick or treat for UNICEF [see *Help and Hope for 800 Million Children*, page 32] will have reason to take special pride in *UNICEF and the World* (John Day, \$3.96), in which Jean Speiser tells the story of the United Nations Children's Fund. The pictures with which the book is liberally illustrated show how coins from American children become care for less fortunate youngsters in other parts of the world.

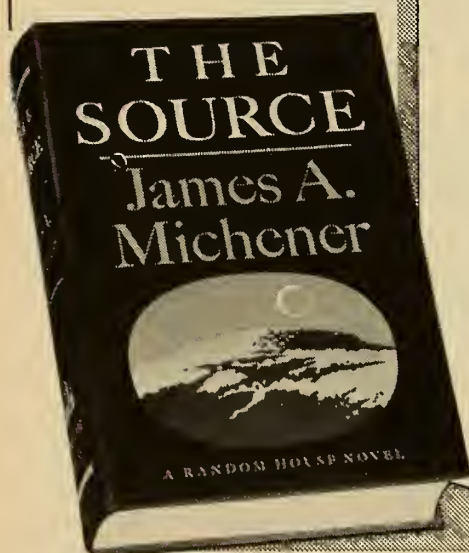
—BARNABAS

"If I were going to buy just one book this year,
this would be my choice."—

Bishop Gerald Kennedy

THE SOURCE

by James A.
Michener



Master storyteller, James Michener takes the reader on a magnificent excursion backward in time to 10,000 B.C. and in the process provides a vivid look at the Jewish people and at the Holy Land—birthplace of the three great religions.

This exciting novel begins in 1964 as an American archaeological expedition to Israel excavates a site known as Makor. As they patiently sift through the ruins each era is realistically brought to life through the author's extraordinary sense of history and geography. As the story concludes the archaeologists reach "the source"—the original well where primitive men gathered nearly seventy thousand years ago.

The Source is more than a well—it marks the beginnings of the great religious ideas that have shaped our thought, and here every great empire that has dominated the west has left its mark. It presents a truly panoramic view of our universal heritage—a story not only of human greed, bigotry and cruelty, but of human striving for law and justice, love and faith. Black-and-white line drawings and maps illuminate the text. (RH)

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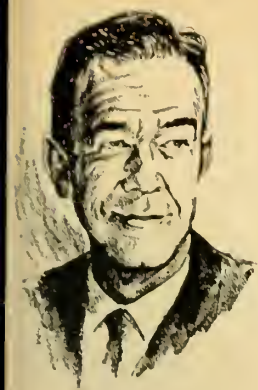
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Browsing in Fiction

With GERALD KENNEDY, BISHOP, LOS ANGELES AREA

ONCE in a while a novel comes along that is so wonderful that I wish there were 10 times my allotted space to talk about it. My critical nature seems to abdicate, and all I want to do is tell my friends that here is something they must not miss. Such a book is *THE SOURCE* by James A. Michener (Random House, \$7.95).

Horace Bushnell one time said that the Gospel is a gift to the imagination. This is true of good fiction. Human affairs which were merely abstractions or statistical reports become concrete and real when a great novelist writes about them. But it takes an exceptionally gifted man to do this. To tell the history of a people for 70,000 years before the birth of Christ is no mean accomplishment. Yet this is precisely what Michener has done.

Makor is a tell [ancient mound] in Israel between Acre and Safad. To this site, there comes an archaeological expedition, financed by a rich Chicago Jew and directed by a Catholic scholar named Cullinane. His assistants are Eliav, a brilliant Jew, and Tabari, an Arab who has remained in Israel. They go down through the ruins of various cities successively located on the tell to level 15 which is the period 9,000 B.C. Michener uses this as the framework of his book and, on each of the levels, he gives us a story of who the people were and what they did and thought. Finally, at the end of the book, the archaeologists discover the original well where primitive men gathered some 65 or 70 thousand years ago, according to carbon estimates.

So in this one book, there is the exciting sweep of the childhood, the development, and the progress of man.

The flashbacks are usually much longer than the contemporary account of the archaeological expedition. But so fine is the artistry of the novel's organization that it all fits together in a great panorama of human history, located in the setting where three of the world's great religions originated.

It is mainly the story of Judaism and is both critical and appreciative

of what the world owes to this wonderful people. I have no doubt that Jewish scholars will disagree with some of the emphases. On the basis of my relatively small knowledge, the book exhibits an amazing comprehension of Jewish thoughts, customs, and history.

I doubt if most Christians know the extent to which our ancestors forced Jews to live under the constant threat of torture and death. In place after place, the Jewish community has lived only by sufferance of whimsical rulers and government. At any time, some adversity or disappointment sent Christians on a pogrom to torture or kill these people of the Book. This sin, if not always encouraged by the church, was never eliminated by its leaders' clear testimony.

Gentiles will find little in this book to give them comfort. If we do not read it with a deep sense of shame and a desire to repent and be forgiven, we are in a desperate condition. Yet, these people, possessing the Law and bound to God by a covenant, have endured torture and persecution which culminated in the Nazi horror of Hitler's Reich.

When Eliav is thinking about this at the end of the book and wondering what attitude he should take toward the strict and sometimes cruel demands of the Law, he thinks, "But the Law would continue, for only it could keep Israel alive. Where were the Chaldeans and the Moabites, the Phoenicians and the Assyrians, the Hurrians and the Hittites? Each had been more powerful than the Jews, yet each had perished and the Jews remained. Where was Marduk, great god of the Babylonians, and Dagan of the Philistines, and Moloch of the Phoenicians?"

The latter part of *The Source* is the story of the War of Independence which began in 1948 and resulted in the establishment of the modern state of Israel. Anyone contemplating a visit to Israel should, by all means, read this book first. He will have more understanding of the Sabras who seem

to have so little respect for the Law and so much impatience with the rabbinical authorities.

When he visits Safad, he will remember the three great rabbis who did their work in that place and affected the thinking and attitudes of the Jews for many centuries. Tiberias will have new meaning for him as he remembers what the city has been, not only for the Romans but for the Jews. Indeed, the whole section on Galilee will come alive as the place where crusaders finally yielded to the Maladukes, and the tourist will find himself walking through thousands of years of history.

If I were a professor in a theological school, I would put this book on the required reading list. When I think of all the dull and deadly volumes I read about the Old Testament and all the dry lectures I listened to about prehistoric artifacts, I wish Michener's gift to the imagination had been available. For scholarship that is divorced from life can become a very dusty affair. But when the past becomes alive with people and issues, it is more exciting to read than any of the modern stuff which has no long look and no appreciation of where we have come from and how we got here.

If I were going to buy just one book this year, this would be my choice. I do not know any other way a reader can get a longer look or more ideas which will stimulate his mind than this great novel.

The title, I suppose, is symbolic. Makor was originally a well of water which made physical life possible 70,000 years ago. There are ideas here which will inspire and encourage new thoughts. Here is a book to start us on mental and spiritual adventures not to be measured in time. The test of a man is what new things he inspires and what trends have found their beginnings in his life and work. Perhaps the same thing is true of a book. That is why I think this one is properly named. It may be a source of repentance and hope for many years to come. □

Together with the SMALL FRY

Mike's Texas Orange

By ALAN CLIBURN



IT SEEMED as if the morning chores never had taken so long to finish. Mike wanted to have his "Texas orange" entered in the contest at the fairgrounds by noon, even if the judging wasn't until three o'clock.

He stopped again by the pumpkin patch to check on his "Texas orange"—the biggest pumpkin he had ever seen in his life!

"You're going to win the first-prize ribbon," Mike told the pumpkin, "and the \$50 prize for me so I can get my new bicycle." He had been wanting one for ages. Mike gave the pumpkin a pat and went to find his dad.

"Okay, okay," said his father, laughing at Mike's impatience. "Your mother and I are almost ready. You can load your 'Texas orange' in the truck."

"Boy! I can't lose," Mike told him-

self as he loaded the huge pumpkin carefully and wrapped it in some burlap bags, just in case the truck hit any bumps. After he had spent so much time cultivating his prize, he wasn't taking any chances.

A happy crowd was already gathering as Mike and his parents turned into the fairgrounds. People were inspecting the contest entries and judging among themselves which they thought would win.

Mike asked to be allowed to enter the "Texas orange" all by himself. Smiling, his parents watched him lug the big pumpkin away.

Mike was glowing as he left the produce booth. The man in the booth had said: "What a beauty! That's the biggest yet."

Just then Mike noticed two boys coming up to the booth. The taller one was carrying a pumpkin.

"It's the biggest pumpkin in the

whole world," said the small boy. "I bet it weighs 15 pounds!"

Mike nearly hooted.

"Won't everyone back home be happy when our pumpkin wins and we bring that \$50 prize home?" chattered the little boy. "What a great Thanksgiving dinner we'll have! All the kids are excited, aren't they?"

"Yeah," said the taller boy. "Let's just hope it wins." They put their pumpkin on the scales and the man began to write down the entry.

That pumpkin doesn't have a chance, scoffed Mike to himself.

Mike nearly hooted. Compared to his "Texas orange," their pumpkin was just average.



he "Texas orange" is going to win—I want that new bike. He started pouring the exhibits.

At five minutes to three he met his parents outside the judging tent and they went inside.

"Ladecies and gentlemen!" announced a man over the loud-speaker. "You've seen the pumpkin entries on display. If you'll be patient, we'll announce the winner." He picked up the first-prize ribbon and the judges' paper.

"We have two winners . . . young Larry Davis and Kent Anders—or the County Orphanage! Their pumpkin weighs 14 pounds, 9 ounces."

Amid applause, Larry and Kent accepted the ribbon and the \$50 prize, grinning like jack-o-lanterns themselves. The "Texas orange" didn't even take third place.

Mike's mother and father cast quick glances at him. Mike was blinking hard, but smiling.

"I really thought your 'Texas orange' was bigger than that 14-pound pumpkin," said Mike's father, shaking his head as they left the tent. "But you were a good loser." He put his hand on Mike's shoulder.

"It's okay," said Mike. They walked back to the truck in silence. As Mike's father began to chain up the tailgate he saw the "Texas orange" in the corner of the truck. "Why, what's it doing here?" exclaimed his father. Mike hesitated: "I brought it back. It didn't really belong in the contest."

Mike's father climbed into the truck and picked up the "Texas orange." "It weighs more than 14 pounds, for sure. Closer to 20, I'd say. Didn't you want to win, Son?" Mike blushed. "I thought I did, but . . ."

"Wait," interrupted his mother. "I suspect you knew those boys from the orphanage were entering pumpkin."

"That means," said his father, "you withdrew your prize winner so they could win!"

Mike kicked the ground. "Aw, I didn't really need that \$50, and I overheard the boys say they were going to give the prize to the home so all the children could have a nice Thanksgiving dinner."

"Besides, they keep the winning pumpkin on display for a while. I don't want the 'Texas orange' sitting around going to waste. Think of all the pies you can make, Mom. A couple for us, and maybe some for the orphanage." Mike's mother and father smiled at each other.

"It looks to me," said Mike's father, "as if we have a winner in our family after all." □

Paper-Plate Pictures

NOW IS the time to start making gifts for the holidays, and one nice gift is a Paper-Plate Picture.

You need a package of plain paper plates, glue, and an assortment of materials.

To make the picture, smear a little glue in the right spots in the center of the plate and drop the decorating material from a spoon, or press with your fingers, into the proper design. Let each section dry before starting the next. Then paint the edge of the plate a harmonizing color, paste a small loop on the back of the plate—and you have a lovely personal gift.

You can make designs out of almost anything that will stick to the surface, and your picture can be realistic or modernistic, as you

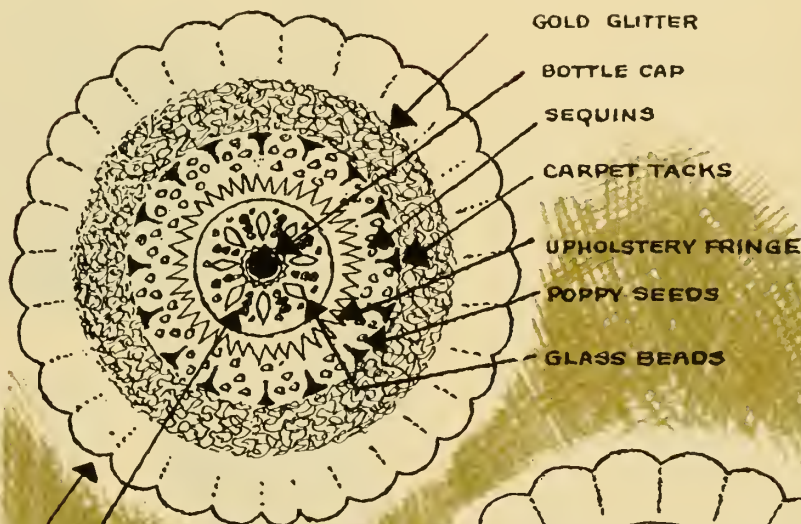
wish. And it can be colorful.

Use your imagination, and keep on the lookout for things you can use—tiny beads, old postage stamps, seeds, berries, can labels, spices, bits of cloth or fancy paper, wood shavings, gravel, crumbled bits of colored chalk, sawdust, leaves, flower petals, pieces of newspaper, sand, buttons, cotton wadding dipped in poster colors, snaps or hooks and eyes, bottle caps—and a thousand other things.

Of course, if the paper plates are too small for your artistry, use a bigger sheet of heavy paper or cardboard.

Be sure to shellac well the pictures on which you've used perishable things, like raisins, orange peels, or gum drops.

—JoAn Lynch



GOLD GLITTER

BOTTLE CAP

SEQUINS

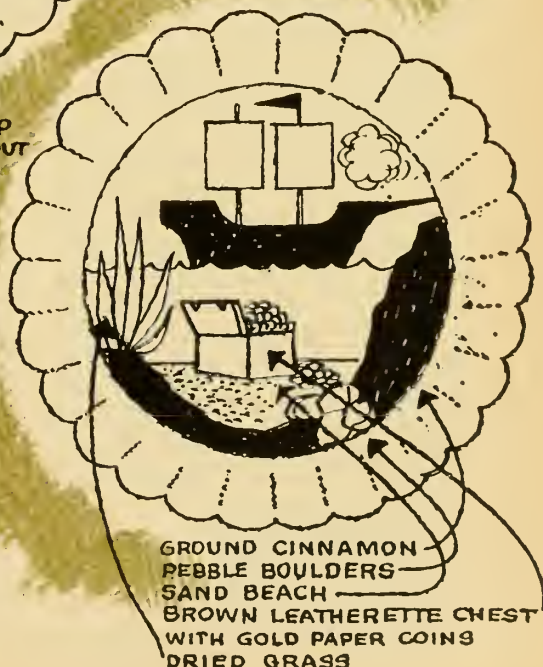
CARPET TACKS

UPHOLSTERY FRINGE

POPPY SEEDS

GLASS BEADS

FLUTED EDGE OF PLATE
START HERE WITH BOTTLE CAP
AND PROCEED FROM CENTER OUT



GROUND CINNAMON
PEBBLE BOULDERS
SAND BEACH
BROWN LEATHERETTE CHEST
WITH GOLD PAPER COINS
DRIED GRASS

Help Us, Jesus

Dear Jesus, help us to be
good
And always thank Thee as
we should. Amen

—Mabelle B. McGuire

Language Is No Barrier to the Heart

By NORMA SANBORN

THE OVERSEAS plane was nearly filled when I got on shortly before midnight and found my seat. I watched the last passengers come aboard.

There were two young women, college age, laughing and talking. Two men were next, brusque, speaking in guttural tones. Then came a woman in her late forties, the sternness of her face matching the severe man-tailored suit she wore. She was followed by a silent, sad-faced young couple, holding hands as if they must cling together or be lost.

Last came a young mother, carrying a fussy baby and herding her stair-step youngsters ahead of her. The second oldest child, a beautiful girl about six years old, seemed to dance along, her dark hair swirling, her bright eyes missing nothing.



"The second oldest child, a beautiful girl . . . seemed to dance along, her dark hair swirling, her bright eyes missing nothing."

I smiled at the woman and man across from me. "Isn't she exquisite?" I said, nodding at the child.

Both returned my smile, but the man answered, "No English." I noticed a couple of black flat cases on the floor under the window, with a guitar case wedged on top, and decided they must be entertainers.

The beautiful child stood looking over the passengers, smiling at them as a young princess might bestow her favors. Her mother said, "Sit down now and I'll fasten your seat belt." When the child made no move to obey, the mother's hands reached up to the child's face and gently turned it to her own. As the child sat down immediately, I realized she was a deaf mute.

The children were restless during the night, but the books and games the sleepless mother provided the next morning kept them interested until after lunch. Then it seemed the mother's face became more tired with each trip she made back and forth across the aisle to suggest a new game or settle a new quarrel. I saw her rub her head and neck in the gesture that spoke of headache and nerves.

I like children and, being a six-time grandmother, was not without experience—with normal children. But how would I ever communicate with a deaf mute? Before I could reconsider, I had offered my help.

The mother's grateful smile faded as quickly as it had appeared. She shook her head, "Thank you, but they're such a handful. I don't like to take advantage of—"

The woman in the seat ahead leaned toward us. "Pardon me, but I was wondering if you would spare Robert to come up with us? My boy is getting awfully bored with just me to talk to."

The blithe young woman appeared at my side. "We'd like to take Trina—we're kindergarten teachers." They looked at each other and giggled, "At least, we will be in the fall. We thought you might let us practice with Trina."

"May I take the baby?" The woman I had tabbed as stern faced stood by, her soft voice contradicting my opinion. "I've just retired as head of the infant's ward in a hospital, and I miss my babies."

Each offer had been made with the implication of a need, a personal favor requested, but I felt only dismay over being left with

the deaf mute and little Jon, without the help from the other children on which I had counted. Then the sad-faced young man started up the aisle.

"We—my wife Anne and I—" He paused, swallowing hard. "Can we take the little guy?"

The couple across the aisle smiled as I returned to my seat with the beautiful child carrying her color book and a box of crayons. I smiled, patting the seat next to me. Her face blossomed in an answering smile.

I opened her color book, picking up a crayon at random. She shook her head, took the red crayon from my hand, replaced it with a pale blue one, and pointed to where she wanted me to color. At each color change, she was ready with the crayon she wanted used.

WHEN the picture was finished, I turned to find another. A few pages on, I paused to look at a completed picture, expertly done, showing a genuine perception of tone and color. I asked, "Who did this?" She pointed to herself and under the picture printed ROSEMARY, again pointing to herself.

Rosemary handed me the crayon. When I printed NANA, the sun broke out on her face. She pointed to the word, again putting her hands to my face, pulling it into her full view and pointed to my lips. I said, "NA-NA." She nodded, and though no sound came, her lips said, "NA-NA."

Robert came down the aisle and stopped by us. Rosemary scowled blackly at his intrusion.

"I just got to wondering if Mama told you about Rosemary?"

"You mean that she's deaf—"

"Don't you dare say it! She can't talk, but she's not dumb!"

"I've already found that out."

"Her teacher says she's gifted, that she—"

It was my turn to interrupt. "Her teacher! Oh! She must go to a special—"

"Rosemary doesn't need anything special. She went to the first grade like anybody else does." His pride in his sister's accomplishment spoke with his words.


Rosemary put her feet against Robert, pushing him away, and Robert slapped her leg.

"And I'll tell you something else:



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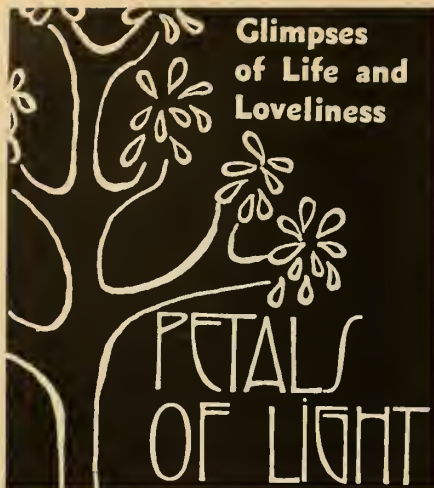
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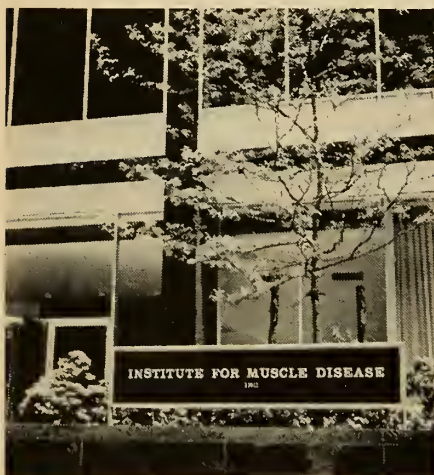
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Rosemary gets disci-disci—

"Disciplined?" I helped.

"Yes, she gets disciplined, too, when she's naughty. Mama says she mustn't grow up thinking she's different from the rest of us kids."

Robert returned to his seat and Rosemary smiled at the couple across the aisle. They beckoned for her to go to them, and I wondered how they could bridge the gap of "no English" and her handicap.

The man motioned to me for the box of crayons. Silently he picked one out and drew a face on each of his doubled up fists. He went through a pantomime with his handmade puppets, never opening his lips. He did a few sleight of hand tricks, and slowly repeated them. Then, to my amazement, Rosemary did them herself. The woman and man smiled as they helped her perfect her technique.

Then the man took the guitar from its case, tuned it quickly, and began to strum a melody. Rosemary shook her head and pointed to her ears. The woman placed Rosemary's hands on her husband's, and he began to play a tune. The look that passed over Rosemary's face was a mixture of surprise, delight, and wonder. She "listened" for more than an hour—until suddenly her flowerlike head drooped and she came back to me.

The little girl fingered a curl of my white hair, and looked straight into my eyes. Soundlessly she said, "NA-NA," curled up with her head in my lap, and went to sleep.

The mother, refreshed, returned to gather her brood for our landing in Greenland. I suggested she leave Rosemary with me until we were down. Not once had anxiety about planes crossed my mind until we touched down with a hard bump, and bounced!

As we taxied to a stop, I spread my hands and looked down at the perspiration that glistened on them. Sheepishly, I glanced over at the couple across the aisle. The woman grinned, laughingly patting her hand over her heart. I grinned back, and nodded my understanding. Mrs. "No English" and Mrs. "Fraidy-Cat" had communicated!

I looked at Rosemary, still sleeping trustfully in a stranger's lap. Rosemary, for whom I had felt no need, had shown me that words do not make understanding—that it is a matter of the heart. □

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Letters

Two Good Articles

MARCIA McNEE, Assoc. Prof. Emer.
Morningside College
Sioux City, Iowa

My first letter to the editor comes as an enthusiastic response to two articles in the September issue of *TOGETHER*: *Sending Your Child to College—No Strings Attached* by Lawrence Riggs [page 20] and *I Can't Help My Children* by Helen Weber [page 26].

These articles are intensely practical, accurate, and much needed by parents today. They should not wait to use the time for college-age children before that time.

Fifty years of teaching and advising high-school and college students make me keenly aware of the heartaches, frustrations, and limitations in achievement when these principles are not observed. I'm even tempted to write some articles myself now.

On Cutting Apron Strings

JANE HODGE
New Brighton, Pa.

Thank you for printing *Sending Your Child to College—No Strings Attached* by Dean Lawrence Riggs.

This article really struck home for me. A year ago I left home for my freshman year of college. It was the first time I had been away from home alone for such a long period of time. I met small failures to the best of my ability, and my parents did not rush to help me. They let me "try my wings."

Dean Riggs' formula of "dependence . . . independence . . . dependability" is an excellent way to describe this emotional growth of parent and child. I hope, if I someday have children of my own, I will be able to cope with the cutting of apron strings when they are ready for college.

Mergers Not the Answer

ROBERT H. REID, Pastor
Rogersville Methodist Church
Rogersville, Pa.

It is interesting that "merger" is cited as one of the methods of cooperation in *Rural Churches: Teaming Up, Pulling Together* [September, page 1].

Today, when mergers are consummated in industry, business, and education, it is easy to theorize that it can

be done in the church with equal acceptance.

Actually, it is unrealistic to expect small churches to unite with larger congregations. This cannot be accomplished like sending children to joint school systems just because it is for their benefit. I would be willing to say that in all cases of mergers the end result is fewer members than before.

So how do we serve God's people who do not accept these ideas? It will be necessary to carry many of the smaller churches as mission charges in order to live up to our calling to feed Christ's sheep. Let us not forget the contribution of rural churches to the Christian witness in the world.

Firm Bond Established

JUDY KAY HACKLER
Odessa, Texas

Thank you for your continued interest in youth. You cannot imagine the joy I felt when I saw the news article, *Youth Witnessing Through Intentional Communities* [August, page 4]. I know these young people are experiencing the most wonderful of all fellowships—the most fun, the most purposeful, the most exciting, the most loving they will ever encounter.

I was part of the community in Albuquerque last year. We worked, played, lived, prayed so much together, so hard together that we established a bond that distance cannot break.

All geographical areas were represented. We came as individuals with different feelings about race, religion, life, habits, clothes, and play. After studying and trying new forms of worship, after sharing money problems, after caring for a sick member, we left as individuals with a common thought, not new but more meaningful than ever before: Christ above all!

Deaf Can Learn to Talk

MRS. WILLARD E. CATLIN
Woodstown, N.J.

I was amazed to read in *Mike's Weekend at Camp* [August, page 49] the sentence, "If, like Mike, you cannot hear others speak, it is unlikely that you ever will learn to talk."

It is very difficult, of course, for a deaf person to learn to talk, but it is being done all the time.

If a child learns only to communicate with his hands, his world must be limited indeed for there are so few persons who can communicate in sign language. If he learns to talk and to lip-read, he eventually can hold his own in the hearing world.

I am the mother of a deaf girl who goes to a school where speech and lip-reading are taught. I believe more and more schools are turning to the oral method of teaching. It is important for the deaf child's education to be started early. Age two is none too young for home instruction by the parents.

I would suggest that parents seek information from the Alexander Graham Bell Association for the Deaf, 1537 35th Street, N.W., Washington, D.C. 20007.

Change Men's Hearts

MRS. H. F. STURGES
New London, Ohio

I hope the course of action advocated by Bishop John Wesley Lord in his article *In Defense of Demonstrations* [August, page 12] does not represent the mainstream of Methodist thought. It is one thing to march in a demonstration with the news media giving it publicity; it is quite another to do the discouraging, unheralded, day-by-day work that changes men's hearts.

Demonstrations serve to point out that a problem exists, but they make the solution to that problem more difficult. If ministers and lay people are to lead the way in finding a solution, they—with love for all people—will have to work to change attitudes, white and Negro, that have been our heritage. Change must come in men's hearts, or demonstrations will cut us apart rather than unite us.

Demonstrations Breed Violence

DONALD R. BOYS
Anderson, Ind.

After reading Bishop Lord's *In Defense of Demonstrations*, I wonder if the "demonstrations" of "civil disobedience" in Los Angeles and Chicago will receive as wide a coverage in our church literature as did Selma. And I wonder if our "social concerns" position that "those who initiate violence" (rather than the demonstrators) are to blame will be applied to these situations. Or will we be told that these riots are the natural result of the heat and our years of persecution of the Negro race?

Negroes have been persecuted in this country for 189 years, and as far as I know, it has been hot every summer. Why the riots now? I don't suppose it possibly could be the result of profuse liberal hammering away at the Negro spirit with slogans of "poverty-stricken, downtrodden victims of police brutality," being "plotted against," and "obe-

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dience to the law isn't necessary if you are trying to awaken the national conscience."

When this type of thinking becomes habit, nothing is ever satisfactory. I don't wish to minimize the responsibility of organized arsonists, murderers, and looters in these atrocities, but I think a portion of responsibility must fall on those who agitated, encouraged the agitators, and then in the next breath made pleas for peace and obedience to the law.

Should we perhaps turn to the Bible and start promoting brotherhood instead of agitation and violence?

'Thank God for Leaders'

WESLEY NOTHDURFT
Peoria, Ill.

We had hoped to see an article by or about Bishop Lord on his participation in the Selma march. *In Defense of Demonstrations* was most welcome. Thank God for leaders like Bishops Lord and Gerald H. Kennedy and others at this crucial time in our history!

Closing the Gap

MRS. DANIEL M. BUCK
Atlanta, Ill.

Lately, each *TOGETHER* issue seems better than the last. Bishop Lord's *In Defense of Demonstrations* side by side with *Are Laymen Princes . . . or Pawns?* [August, page 11] reached a high point in relevant, thought-provoking material.

What really prompts this letter was the August letter *Not for the Coffee Table* [page 64] from Pastor Dean Shaw who said, "... for CHRISTIAN ADVOCATE, yes; for *TOGETHER*, no!"

I am a layman, but I happen to be married to a minister. He lets me read his *ADVOCATE*, and I let him read my *TOGETHER*. Sometimes we discuss them, something other lay and ordained people could do profitably even if they are not married to each other. I still doubt that we need one level of challenge for ministers and another for the laity, especially with all the emphasis lately on the ministry of the laity.

Anyway, *TOGETHER* is closing the gap. Anyone who needs something "pretty" for his coffee table can get a dandy bouquet of artificial flowers for less than \$2.52 a year.

A Rubber-Stamp Laity?

WEBB GARRISON, Pastor
Central Methodist Church
Evansville, Ind.

Thank you for the splendid editorial, *Are Laymen Princes . . . or Pawns?* You have dealt with a complex and emotion-packed area with objectivity and creativity.

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ending lay delegates who assemble with the unspoken consensus that they are there to give perfunctory approval to programs already settled, for practical purposes, even though the official stamp of approval has not been given. Unless we succeed in breaking some of our institutional bonds, I fear that the wineskins of hardening Methodism will have less and less capacity to accept even a trickle of new wine of the spirit.

For Next Year's Program

RANDLE DEW
Division of the Local Church
Methodist Board of Education
Nashville, Tenn.

Thanks for the August Viewpoint, the Laymen Princes . . . or Pawns? The editorial, especially the opening paragraph, did my bureaucratic heart good.

As Harvey Cox contends, the church as an uncanny capacity to emasculate criticism by incorporating it into next year's program.

He Liked August Issue

MRS. ARTHUR ORDAS
Huntertown, Ind.

I appreciated every article in the August issue, especially Viewpoint. (I had thought nothing could take the place of Roy L. Smith's *Little Lessons in Spiritual Efficiency*.)

Are Laymen Princes . . . or Pawns? cannot be emphasized enough. To keep the church operating just as it always as is not improving anything. When laymen do not speak out, they might be showing the world that they have only been preserving the established order instead of making an impact outside the church.

The sermon *Is God Unfair?* [page 42] is on a theme that I have not heard for 50 years. I wondered when it would be reached again.

Thanks for a 'Fair Shake'

CECIL F. McKEE, Senior Chaplain
Texas Department of Corrections
Huntsville, Texas

The article *The Last Escape of Forrest Turner* [August, page 44] is timely and rewarding, well reported. Many of our "alumni" are doing well, but they are not those whom we hear about—just those who "fall by the wayside." Thank you for a "fair shake."

Make Penalty a Certainty

JACK REDIGER
Milford, Nebr.

In *The Case Against Capital Punishment* [September, page 37], the author states, "Only 12 percent of those condemned to die actually are executed." Then he quotes Erle Stanley Gardner: "It is generally agreed that the cer-

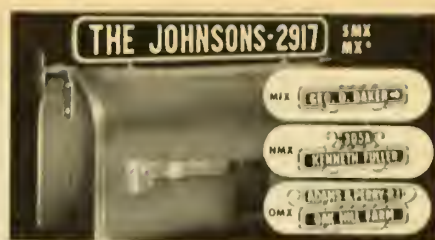


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tainty rather than the severity of the punishment should be the dominating factor . . ."

If the death penalty were a certainty, there would be small argument of its not being a deterrent.

In the New Testament as Paul stood before Festus he said, "If then I am a wrongdoer, and have committed anything for which I deserve to die, I do not seek to escape death . . ." (Acts 25:11). Paul believed in the death penalty.

God Used Capital Punishment

MALCOLM R. WARD
Wanette, Okla.

God used capital punishment at the flood, in Sodom and Gomorrah, on one of the Herods, and on Ananias and his wife. Yet we have ministers and church groups who insist that God is against capital punishment. Are they saying that God changed his mind and actions? Are they saying that he is not the same yesterday, today, and tomorrow?

Are Punishments Fair?

MRS. AUBREY H. CLARK
Claremont, Calif.

I was glad to see Tom H. Matheny's good article, *The Case Against Capital Punishment*, in *TOGETHER*.

For five years I visited a prisoner under sponsorship of the American Friends Service Committee. He was in and out of prison twice, first for stealing \$45, later for helping to saw off a gun to make it more destructive and for receiving \$10 for driving a car for a fellow who robbed a service station of \$50. He became more and more bitter when he read in the newspapers about men who misappropriated thousands of dollars and were rewarded with a few months of confinement.

We Methodists need to do more thinking on all the problems of our country's prison system.

Where Renewal Starts

MRS. WAYNE DELL
Carl Junction, Mo.

In *Why We Must Have Church Renewal* [September, page 14] still another Methodist organization announces in broad generalities and empty verbosity its proposal to "make known those specific problems and situations" needing the church's attention, and to find ways of ministering to those needs which will involve "direct action and personal sacrifice."

Perhaps the church should first become involved in relearning what Christianity really is. I think of Paul's instructions to his Galatian friends about "walking in the Spirit" and about doing good to all men, about not desiring vainglory, not provoking and envying one another. It seems to me that church

renewal must start with the individual Christian involving himself in the renewal of his own "right spirit." When he accomplishes this, there should be little need for prodding him to "direct action and personal sacrifice."

Nutrition, a Vital Concern

EARL W. MUTCH
Chardon, Ohio

Author James H. Laird, in *Why We Must Have Church Renewal*, refers to public health as an area of proper Christian concern. There is solid evidence that faulty nutrition is so universal that it warrants a crash program. Tooth decay is almost universal; poor nutrition is blamed for 80 percent of the heart breakdowns which afflict millions of men; 7 percent of the national income goes for the cost of sickness, not counting loss of wages.

Since food is purchased and prepared primarily by women, the responsibility rests mainly with them. Yet, a Cornell University survey found that only 25 percent of the homemakers had even fair knowledge of what constitutes good nutrition. If church women anywhere are doing anything substantial about this situation, we ought to have some reports as guidance for others.

He Meant Only 5 Percent

HARRY M. STRAINE, JR.
Sacramento, Calif.

The remarks of the Rev. Donn P. Doten [*Preacher's Role Misunderstood*, September, page 60], quoting my earlier letter [*Voice of Laity Ignored*, July page 67] out of context infer that my remarks apply to all Methodist ministers.

I referred only to the preacher-politicians who fortunately comprise no more than 5 percent of our ministers. Unfortunately, their hastily prepared sermons which include half-baked political aims are often taken to be representative of all our ministers.

Mr. Doten cites the fact that The Methodist Church has hit a low. The reason very well can be attributed to the lack of interest, if not hostility, on the part of laymen toward the preacher-politician who advocates the idea that ends justify means whatever the cost.

Doctors Not to Blame

C. W. KIRKPATRICK, Pastor
Chicopee Federated Church
Chicopee, Mass.

Nurse Helen Scott Wylie has written one of the finest presentations ever in *How Long Should Life Be Prolonged?* [August, page 26].

We ought to call a spade a spade and classify the bitter-end prolongation of life as sheer paganism and worship of the flesh. How can doctors refer to



Photo from a United Way children's service,
contributed by Jack Fleming.

Her shining face represents millions of people of all ages who receive merciful help and hope from the agencies and services of your United Campaign. She is a symbol of their need and their gratitude. But she also reminds us of the work that remains to be done in every community. There are homeless children without hope and laughter. Teen-agers who need guidance. Troubled families who need counsel. Elderly folk unable to care for themselves. Crippled and handicapped who need treatment to take the first step. Your United Way gift can make this help available. It can assist a child or an aged person. Look at her. Can she be denied?

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what they do in such cases as "saving life" when the real life, that of the spirit, is already dead? All they are preserving, in suffering and anguish, is the husk of pitiful physical life.

But we cannot blame the doctors, for to them that is their job. Why haven't we, as ministers and Christian leaders, given them moral concepts grounded in sound theology to guide them?

'Amen' to Nurse Wylie

LINDA SCOTT
Williston, N.Dak.

A loud "Amen!" to the article by Helen Scott Wylie. It brought to my mind a little old lady who begged me, a nurse's aide, for scissors so she could cut the gauze which held her pin-eushioned arm quiet for intravenous medication. She asked, "Why don't they just let me die?" I tried to console her with the idea that God wanted her to live longer. She looked up at me with weary eyes and said, "Do you really believe that?"

God, give these souls patience! We should never think of keeping a very tired child from his much-needed rest.

Doctors, Be Kind

MRS. MABEL W. EPLING, Age 78
Holton, Kans.

I want to express sincere appreciation for Helen Scott Wylie's article. I have seen the lives of loved ones prolonged, to add suffering to their days, and I feel it is cruel and inhumane. Doctors would be kind if they let their older patients die natural deaths.

I have willed my body to a medical school so that its usefulness can continue after I have left it.

Reason for Living Needed

MRS. CATHERINE P. LEONARD
Salem, Mass.

On reading the articles in the August Powwow, *How Long Should Life Be Prolonged?* I could not help thinking not only on the immediate decision (whether or not to let these people die in peace) but also on another more universal question. What could we as Christians do to keep our senior citizens from losing the desire to live in the first place? I am sure that many would pull through difficult illnesses if we, in Christian love, would give them a reason for living.

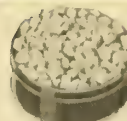
Readers Missed the Point

ROBERT M. BOWSER, Pastor
Beach Haven, Pa.

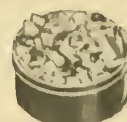
After reading three letters in the August issue about Charles M. Smith's *How to Succeed in the Pulpit* [May, page 24], I wonder if the three writers understood the purpose of the book from which the article came.

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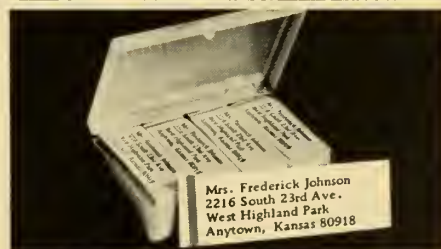
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presentation of a subject so that it is not directly offensive. It may exaggerate its point and make one laugh. Its message may come by the back door and, therefore, not be so easy to keep out.

Jesus used parables to get his point across. Mr. Smith is using humor. His point seems to be that we need to take a closer look at the meaning and purpose of the church. If you read between the lines, this comes through clearly.

Now if we were to criticize Mr. Smith on his ability as a satirist, this is a different matter. I think he does a good job and that he would invite criticism.

And 'Bravo!' She Says

DOROTHY M. GRAY
Elgin, Ill.

Before all reactions, pro and con, to Charles Merrill Smith's article have died down, I would like to add mine and say "Bravo!" for focusing our attention on the personal indifference of both preachers and the laity.

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It Helped to Reread

HOWARD E. GREGORY
Tacoma, Wash.

The letter *Her Faith Is Restored* [August, page 61] prompted me to reread Bishop Gerald Kennedy's article, *Evangelism*, in the April issue (page 50).

Rereading it brought new insights I had missed the first time, and a firmer conviction of how right the bishop is in setting forth the three contemporary demands that must be met "if Methodism is to regain and retain its evangelistic vitality."

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Guardians of the wall

Nearly 20 years ago, Bishop G. Bromley Oxnam and other denominational leaders founded Americans United for Separation of Church and State. They set us to guarding the wall of separation between church and state.

Their movement began in a garage with a borrowed table and a borrowed typewriter. The dean of Washburn University Law School agreed to become the executive of Americans United. Glenn L. Archer, a Methodist layman, assumed the post which he has held ever since. One of his board members was the Rev. C. Stanley Lowell, a Methodist minister who subsequently joined the staff as associate director and editor of the organization's monthly journal, CHURCH AND STATE.

Herbert S. Southgate, a Methodist pastor and District Superintendent, came to the staff as Director of Church Relations.

Today, Bishop Oxnam's dream of a nationally recognized, hard-hitting organization in the church-state field is a reality. Americans United has a staff of 50, a national headquarters in Washington, D.C., regional offices in New York, Chicago and Los Angeles, clearing house offices in St. Louis, Philadelphia, Boston, Baton Rouge, chapters, committees and study groups in most states, and a readership for its journal CHURCH AND STATE of 200,000. The organization has purchased one of the finest sites in Washington and is preparing to erect a suitable headquarters to house its myriad activities.

Americans United has a justly famed legal department with cooperating attorneys in many cities. It supports strategic lawsuits to adjudicate church-state issues and provides legal advice daily to pastors and laymen in troubled situations. Its analysis of church-state problems in Federal legislation is the sharpest in Washington and its voice is raised in many controversies where church-state issues are involved. Its Department of Organization creates and serves chapters, study groups and committees across the nation. Its Youth Department this year sponsored a nationwide essay contest on the meaning of church-state separation and

awarded six religious liberty scholarships for college study. Its Research Department prepared last year the study "Tax-Exempt Religious Property in Key American Cities," a pioneer work in this field. Its Department of Church Relations works with the churches to make available to them all the resources of Americans United.

As Americans United has grown and prospered, its goal has remained the same. It has continued to take the tight line on church-state separation, insisting that the church is healthier when it is on its own without state sponsorship or tax support.

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